Evangelical Christendom.

JANUARY, 1885.

THE MONTH.

Our readers will find in another part of the present number the full programme of the meetings to be held in London in connexion with the Week of United Prayer, extending from the 4th to the 11th of this month. The West-end meetings will be held in Steinway Hall, Lower Seymour Street, Portman Square, at half-past eleven o'clock daily, and the addresses at these will be delivered by eminent ministers connected with various Christian Churches. The South London Branch of the Alliance have also arranged for a series of meetings on the Surrey side of the river, to be held in different localities. The Young Men's Christian Association will also have daily meetings in Exeter Hall; and other series of gatherings have been arranged for the Conference Hall, Mildmay Park; the Centenary Hall, Bishopsgate Street; the Conference Hall, Eccleston Square; and the Church Rooms connected with St. Paul's, Onslow Square. These meetings are intended to be chiefly of a devotional character. Arrangements of a similar nature have been made, we have no doubt, in a very great number of places both at home and abroad. Indeed, we have no hesitation in saying that we hope to receive accounts which will show that every year the Week of Prayer is observed with greater earnestness, and over an ever-expanding area. This method of entering on a new year has commended itself more and more to all sections of the Christian Church. It is fitted at once to foster the spirit of consecration to God, and to cherish the feelings of brotherhood towards one another which should characterize all the followers of the Lord.

As December came in, the Mission in the East of London was being finally wound up by the closing address to the workers. The movement was carried on with an astonishing degree of energy, both in regard to the number of agents associated with it and the amount of labour they went through. It was a remarkable circumstance that the different parties in the Church threw themselves unitedly into the effort, although, as was natural, they worked on their own respective lines. The Rev. Daniel Moore remarked, with the greatest justice, that the spectacle of such vast multitudes moved by a common sacred impulse, was a most striking one, and it is to be hoped that results have been left behind of enduring value. Perhaps it may appear as if the temporary excitement which made itself manifest were destined simply to pass away and be lost in the current of never-ending interests; but the great day, we trust, will reveal the fact that in answer to much toil and many prayers, some souls have been rescued from ungodliness and brought to a knowledge of salvation.

The announcement that Dr. Trench has been compelled by the infirmities of advancing years to resign his active duties as Archbishop of Dublin has been received with general regret. The resignation was made to the United Synods of Dublin, Glendalough, and Kildare, as to them fell the duty of electing a successor. Dr. Trench's devotion to the interests of the Church over which he presided has been proved by the fact that he gave as his yearly contribution £1,000 out of his income of £2,500. He has also surrendered the whole of his income on his retirement, although legally entitled to retain it. While these facts recommend him to the honourable regard of all sections of the community, the value of his contributions to theological literature have secured him a high place in the judgment of biblical students. His two books especially, on the "Miracles" and the "Parables," are to be found in almost every minister's library. He was also gifted with a little touch of poetic genius. Lord Plunkett has been since elected to the Archbishopric.

We are glad to learn that Mr. Alderman Nottage has announced his intention of following the good example set by Mr. Alderman Fowler when he was Lord Mayor. His lordship has intimated that he will not resume State attendance at church on Sundays during his mayoralty. He says he cannot see why a Lord Mayor, who is admittedly one of the hardest-worked men in London, should be deprived of the day of rest. He will, however, contribute to public objects as liberally as if he were present at the services. This decision will give pleasure to all who think that State ceremonial is not exactly the best way for keeping holy the day of rest.

The death of Canon Girdlestone has removed one to whom the agricultural labourers of the South and West of England owe a large debt of gratitude. Taking pity on their poor condition, Mr. Girdlestone exerted himself most vigorously to remove a number of them from the districts where wages were very low to the Northern districts, where wages were higher and more hands required. His well-meant efforts were much misunderstood, and exposed him to a good deal of hostility. But he finally succeeded in accomplishing his philanthropic efforts. Men like the late Canon do a great deal to remove the alienation and bitterness of feeling which, unfortunately, exists in many quarters towards the Church, and thus accomplish a good work both for society and for the Christian cause.

The death of the Rev. Dr. Campbell, of Bradford, removes one who had occupied the conspicuous position of Chairman of the Congregational Union of England and Wales. Dr. Campbell was at one time Minister of Albany Street Church, Edinburgh, now occupied by the Rev. John Pulsford. He had, however, for a long space of years been Pastor of Horton Lane Church, Bradford, in connexion with which his name will be best remembered.

After our last number went to press, the news was received of the death of the Dean of Gloucester. Mr. Law had held that position for twenty-two years, having been appointed in 1862 by Lord Palmerston. The Church of England, and especially the Evangelical party, have sustained a great loss in the death of Dean Law. He had only lately published a new work on the Epistle to the Ephesians.

An interesting movement is going on in India, having for its object the amelioration of the condition of Hindu women by preventing early marriages and

permitting the marriage of widows. According to Hindu custom, marriages are arranged by the parents while the parties are yet infants. In consequence of this, many are made widows by law and custom while yet they are mere children in years. Their condition becomes one of hopelessness and misery, as they are not allowed to marry again, although, in the proper sense, they have never been married at all. Out of this condition of things an immense amount of evil emerges; and all who have wished to elevate the condition of Hindu society have recognized in this custom one of the most formidable barriers in their way. We are glad to observe that the subject has been taken up by some men of mark among the Hindus themselves. It is also announced that a leading priest or Brahmin has given a decision to the effect that their sacred books do not require the observance of such a custom. We may, therefore, hope that it will soon be abolished, just as the burning of widows and the offering of human sacrifices have already been done away with.

An event of very great political significance has taken place in the passing into law of the new measure of Reform. In its political aspect it is not within our province to discuss it, but it claims the interest of the Christian Churches, as there is no doubt it will tell most powerfully on the history of the future. There is now more need than ever for every effort to be put forth to diffuse the principles of the Gospel throughout the masses of the people. This can be our only hope for securing justice, wisdom, and proper feeling in the administration of national affairs. When the power rests more than ever in the hands of the people, it is more than ever necessary to look to it that they are taught to use it aright. We have no doubt that all Christian bodies will recognize the fact, and bestir themselves to meet the exigencies of the case. If this is done as it ought to be, we may trust that England will become still more emphatically a Christian country, and our people that happy people "whose God is the Lord."

The West African Conference held at Berlin will have a very important effect on the future history of the Dark Continent. It may be said that effectual measures have been taken to secure the immense region, of which the Congo is the mighty waterway, from the dreadful evils of the slave-trade, and to open up for it the path to civilization. The eyes of the Churches have already been turned eagerly to that most interesting quarter. Now, however, they may be encouraged to make greater efforts. Everything promises to be in their favour; free commerce and a guarantee for peace will enable them to push on their stations and prosecute their labours with cheering prospects of success. Perhaps the time is not so very far distant when in its widest sense "Ethiopia shall stretch forth her hands unto God."

It has been officially announced that the first Report of the Royal Commission on the Housing of the Working Classes cannot be issued before Easter. The autumnal meetings have been chiefly occupied in discussing parts of the draft Report, but at the meeting on the 5th ult., the Commissioners decided to adjourn till Feb. 20. The reason of this is the very great importance of many of the points under consideration. The delay is to be regretted, but it was apparently unavoidable; and in a matter of so much importance it is better to take ample time for consideration than to make a mistake which it may be afterwards found hard to remedy.

The Islington Clerical Meeting is to be held on the 13th inst. This stated gathering of the Evangelical clergy has now taken place for more than half a century. The topics discussed have always been largely both practical and spiritual. Two of the important subjects to be dealt with on the present occasion are "Spiritual Life in the Church of England" and "Preaching for the Times." The place of meeting is to be Bishop Wilson's Memorial Hall, Church Street.

On Wednesday, Dec. 3, a public meeting was held in Portsmouth, under the presidency of the Mayor, with the object on the part of its promoters of addressing an invitation to the Church Congress to hold their meeting in that borough during the present year. An amendment, however, was moved by the Rev. H. Lindsay Young, Vicar of St. John's, Portsea, and, after a stormy discussion, carried by a majority, which was as follows: "That, inasmuch as it has been the usual custom for the promoters of the Church Congress to annually invite as speakers, and to give a *locus standi* on the platform as representatives of the Church of England, members of the secret societies called 'The Society of the Holy Cross' and 'The Confraternity of the Blessed Sacrament,' which had been denounced by the Archbishop and Bishops in Convocation as an organized conspiracy to Romanize the Church of England, under such grave and painful circumstances it is not advisable to invite the Church Congress to this town." After this amendment was carried, the Vicar of Portsmouth rose and said: "Notwithstanding what has taken place to-day, the Church Congress shall come here. The Council have invited them; and I have a paper to the same effect here, already numerously signed, and which will be warmly taken up."

The Kensington Branch of the Church Missionary Society held its first annual meeting in the Kensington Vestry on the 3rd ult., under the presidency of the Bishop of London. Sir Richard Temple moved the first resolution, and spoke most decisively to the value of the work which missionaries had accomplished in India. Referring to a report which had been circulated that a gentleman in high position had declared "that the principal result of missions in India had been to teach the natives to speak provincial English in a sort of smattering way, and to acquire a craving for cheap baize and bonnets," Sir Richard said: "As one witness out of many, I am this day standing before you to testify most explicitly to the reality and merits of the work you are asked to support; I say, I am ready to be cross-examined, and to stand my ground to the fire of questions. If you ask any questions of me regarding India, I am ready to answer them." Sir Richard took up the points *seriatim*, and bore emphatic testimony to the character of the missionaries, the zeal with which they laboured, and the moral influence they exerted on the whole community. Evidence like this ought to silence that disparagement which the speaker justly characterized as being "a very cheap commodity, produced in a very careless manner, and which will never stand experience or criticism."

Instead of the usual half-yearly meeting of the London Congregational Union in October, a devotional meeting was held on Tuesday, December 9, in the Library of the Memorial Hall, Farringdon Street. Mr. W. Holborn, Chairman of the London Union, presided, and in the course of his speech remarked that "we have now our own mission halls and mission stations, and have been brought, as shown by recent pamphlets, face to face with the deepest needs, temporal and spiritual, of the poor of this metropolis. We have had to administer in extreme cases

eleemosynary aid, feeding the starving and comforting the sorrowful and destitute, in humble example of the Master himself."

The Rev. D. Bloomfield James, of Addiscombe, made some excellent observations on spiritual devotion and spiritual action. He said that to them religion was not a high and dry creed, but a real life. In the great activities of the nineteenth century, there was a danger of overlooking spiritual devotion. Prayer was needful, but the outward life of many City merchants swallowed up their spiritual life. Not enough time was spent in devotion, and the result was that their spiritual life had no root, and soon withered away. Spiritual devotion stored up great spiritual forces in the heart. There could be no great spiritual work in the world without silent preparation. So it was with Moses, with David, and with the Lord himself. The Pentecostal Church spent ten days in prayer. Time must be spent in rest and meditation. Some Christians spent all their time in devotion, but all high thoughts and strong emotions must be translated into outward deeds. "Out of the abundance of the heart the mouth speaketh." When there was life-sap in the tree it must express itself in the leaf. Even the mystics went forth to heal the sick and relieve the poor.

On Tuesday, December 9, the annual meeting was held in connexion with the Pastors' College, and Mr. Spurgeon had so far recovered as to be able to be present. In the matter of statistics, he mentioned that during the twenty-eight years in which the College has been in existence, 688 men had been received, and had gone forth as pastors and missionaries, 47 had fallen asleep, and 572 were still engaged in the work of the Lord; 14 had settled in pastorates since their last anniversary; and during the same period, those who had been trained in the College reported the baptism of 58,173 persons, and an increase in church membership of 50,924. After a few other addresses, there came a touching farewell, addressed to the Rev. Thomas Spurgeon by his uncle, the Rev. James Spurgeon, who said that they grudged the new land the ministry it would have, and that they hoped he would be long spared to preach the Gospel there. A telegram was also read by the President from his other son, Charles, stating that he was sorry he could not be with them, and concluding, "God bless you and the Pastors' College!" The last speech of the evening was from the Rev. Thomas Spurgeon, who said that he had no cause to regret that seven years ago he sailed to the Antipodes, or that five years ago he took his second voyage across the world. God had greatly blessed him, and friends in Tasmania had greatly assisted him. During his present visit to England he had received contributions to the extent of £2,500. Besides financial help, he had received a present of a clock from his brother's congregation at Greenwich, and his beloved father had given him what he should prize more than anything else, and that was the Bible from which he used to preach in New Park Street Chapel. Mr. Spurgeon's friends and admirers would have rejoiced if he could have been spared long enough from his great work at Newington to accompany his son to the Antipodes. Such a long rest might have completely re-established his health, and served to lengthen his valuable life.

Sunday, December 14, was appointed by the Wesleyan Methodist Conference as the "Temperance Sunday" for the year. On this the *Methodist Recorder* observes: "No one who knows the facts can doubt for a moment the need for the most strenuous exertions: £135,000,000 were spent in strong drink last year, and only about £1,000,000 on Foreign Missions. During the last twelve years, while

the population has increased only 22 per cent., crime, panperism, and lunacy have increased 77 per cent. There is not a Christian congregation in the land in which there are not men and women the miserable victims of strong drink. No one will read this article who can say, 'No friend or relative of mine ever suffered through strong drink.' The curse of intemperance is like the last and greatest plague of Egypt. There is not a home in which there is not one dead. Every one must point to a husband, wife, father, mother, child, brother, sister, or friend who has fallen through intemperance. The very extent, the fatal familiarity, the curse, hardens our hearts and deadens our consciences. If there were only a few drunkards among us, our souls would be torn with anguish; there are so many, that we do not notice them."

On Sunday, December 7, Canon Liddon preached an eloquent sermon in St. Paul's, on "Being ashamed of Christ and His words." The part of his subject on which the preacher laid most stress was not the conscious, wilful disobedience to the Gospel law, nor false and merely outward profession, but the being ashamed to confess truth of which men were secretly convinced. Under this head the Canon gave an account of a West-end dinner party fifty years ago, when a guest, rather than take part in a conversation utterly derogatory to Jesus Christ, ordered his carriage, with the permission of his host, saying with perfect courtesy that he was sorry to retire, but that he was still a Christian. This guest was Sir Robert Peel. The preacher urged that in reference to the moral and intellectual error now everywhere asserting itself, either boldly or insinuatingly, Christians are growing less and less courageous, more and more fastidious.

On Saturday, December 6, a crowded and thoroughly representative meeting of school managers and teachers was held at the Society of Arts, to discuss and promote the movement to establish penny dinners in the more necessitous parts of the metropolis. The movement may be said to be in its infancy at present, but the meeting and the success of experiments already made will do much to extend this very useful and feasible institution. At the meeting, Mr. Mundella said that it could not be wrong to give for a penny to the children that which cost a penny, while at the same time it conferred an enormous benefit upon them; but then they came to the more dangerous part of the question—what was to be done with those who had not got the penny? He believed, in spite of all theories as to pauperisation, that these children would have to be helped, although that help might be fenced round as much as possible. Let them strengthen the law as to parental responsibility. Everybody had rights in England but the children, and there was nothing that could be done that was bad for the children that was not excused by law. Everything short of really starving them to death kept the parents outside the law. Men and women might drink all they could lay their hands on, and bring their children almost to death's door, but there was no punishment for it. He thought there ought to be, and he hoped they might be able to effect some changes in the direction of making a parent do his duty by the child. The School Board had no right to burden the rates in the direction of this cheap-food movement, yet he thought they might most properly give as much countenance as the law permitted to it.

Miss Frances Power Cobbe has a striking article in the *Contemporary Review* for December, entitled "A Faithless World." It is written in reply to some outspoken sentences of Mr. Justice Stephen, who has said plainly what many in these

days have only ventured to think—viz., that as human life is now described by science, "I do not see what materials there are for religion, or indeed what would be the use of one, or why it is wanted. We can get on very well without one. The world seems to me a very good world, if it would only last." Miss Cobbe thinks it necessary to face this idea. She proposes to test it by an anticipation of the chief consequences of the downfall of such a religion as now prevails in Europe and America. After tracing in detail the consequences that would ensue, Miss Cobbe adds, "I have only conjured up the nightmare of a 'Faithless World.' God lives, and in His light we shall see light."

Intelligence has been received that a "labour agent" named Macniel has been sentenced to death in a Queensland Court on a charge of murder committed when kidnapping natives from New Guinea. This undoubtedly shows that the authorities of Queensland are on the alert, and are resolved to act vigorously. It is high time that ruffians like Macniel were convinced that the life of a savage is no less sacred than the life of a civilized man.

The 13th of December was the centenary of the death of Dr. Samuel Johnson. Besides his great literary reputation, Dr. Johnson has left behind him a character for remarkable courage, manliness, and downright honesty. In addition to these qualities, he was throughout all his life remarkable for deep-seated religious convictions. Perhaps there was a tinge of gloom in his religion, and also a little superstition. It is pleasant to be assured, on the authority of Mrs. Hannah More, that before he reached the end of his long life, the dread of death which had haunted him through all his years was at last removed. He came to understand the grace of the Gospel more clearly, and his spirit became reconciled to the solemn change. His memory has been very warmly cherished, and deservedly so, for the example of his life is thoroughly stimulating and wholesome.

Professor Blackie, ex-Professor of Greek in Edinburgh University, has lent himself to the Sunday Society, and given an address on a Sunday evening in Glasgow on the "Love Songs of Scotland." His performance has met with no sympathy, even from the ordinary newspapers. Some good people have questioned whether the Scotch did not keep the Sabbath too strictly. There is no Christian man, however, who could have the slightest sympathy with the sneers and jokes in which the Professor saw fit to indulge. The keeping holy of the day of rest is essential to the piety of a people, and to the extension of the influence of the Gospel. When the sanctity of the day is gone, religion will soon follow.

LITERARY.

In the lower creatures we have many living parables of human life. The worst and better qualities of our nature are set before us in striking pictures to call forth our sympathy or detestation. The Bible, which has been well characterized as an "out-door book," makes perpetual reference to the animate creation; but, unfortunately, the point of the appeal is often lost, or at least deprived of its full significance, from our want of familiarity with the living objects. This want can be supplied to some degree by good books on the natural history of Palestine, and in this connexion we are glad to welcome "Birds of the Bible," in the shape of chats with children, by James Bowker, F.R.C.S.I. (Morgan and Scott)—a little volume in which the spiritual lessons are very carefully and pleasantly enforced.

China has remained a region of mystery and wonder more than any other of the kingdoms of the East. The appearance of a Chinaman in his long flowing garments of silk, his uncouth slippers and long pigtail, is, perhaps, becoming too familiar in London and one or two other places to set people a-gazing; but in most places he would still excite the astonishment and admiration of all beholders. There are great interests and great questions, moreover, now connected with China. Our commerce with it is large, we have possessions along its coast, a large band of missionaries labour devotedly for its benefit, and, unfortunately, at the present moment war is going on between China and France. We are sure that all this will make very welcome a very copiously illustrated and clearly-written volume, called "The Children of China, by One of their Friends" (Hodder and Stoughton). There is a vein of humour in it which makes it more attractive, as is indicated by the very titles of the four parts into which the book is divided—namely, "The Celestial Empire," "The Celestials," "Things that are not Celestial," and "Things that are Celestial."

Sickness and bereavement are the two forms of affliction which seem to be most abundantly blessed, both to the spiritual life of the sufferer, and as a preparation for special forms of service. It is remarkable how often bodily weakness, which might seem at first sight an absolute hindrance to all forms of useful exertion, has been overruled by a kind and wise Providence to the accomplishment of a large amount of good. This fact is very admirably illustrated by a biography of Miss Mary Shekelton, late Secretary of the Invalids' Prayer Union, which has been published under the title, "Chosen, Chastened, Crowned" (James Nisbet and Co.), and written by her sister, M. S. It contains a very interesting account of the origin of the Invalids' Prayer Union, and a number of little poems by Miss Shekelton. It is a book full of comfort and stimulus to the suffering.

The great objects to be aimed at in expounding the Word of God are to bring out in full clearness the principles of the Divine dealing with men, and to urge the duties which flow from these principles powerfully on the conscience. It is possible to read a good many religious books and learn nothing from them, because they are nothing but mere repetitions of the most familiar scriptural truths. Many, also, are so steeped in a maudlin kind of sentiment, that they tend rather to enervate than to brace the moral fibre of the soul. In contrast to all such weak and stale productions, we can most heartily recommend Dr. Maclaren's Sermons. They combine intellectual elevation with an evangelical spirit and vigorous moral force. The second series has just appeared of the discourses constituting "A Year's Ministry" (Office of the *Christian Commonwealth*), and they are quite equal to the series we previously noticed.

It is a curious circumstance that while Protestant Germany at large fell under the blight of Rationalism for a long period, and has not even yet emancipated itself from its palsying effects, yet a deep spirit of piety was never altogether destroyed by this predominant influence. It might rather seem as if religion had become more intense in the hearts of those who had to maintain the sacred fire against the chilling influence by which they were surrounded. A pietism, merging into mysticism, has found its home in Germany, but at the same time it has not lost itself in merely dreaming till it became quite unfitted for action. On the contrary, practical qualities, of shrewdness, judgment, and decision, have often been found in company with the most simple and earnest evangelical faith. We have before us

the life of "Samuel Gobat, Bishop of Jerusalem" (James Nisbet and Co.), which is a good illustration of what we mean. The first part of the work is an autobiography, and the rest has been added by other hands. The position he occupied at Jerusalem was a peculiar and delicate one, and the hopes entertained as to the results of founding the bishopric have not been realized. But though this may be so, the biography is interesting, and differs somewhat from the ordinary run of religious biographies, having a special interest of its own.

A really interesting book, which can be read from beginning to end without skipping, is, after all, something of a rarity among the multitude of books. It becomes still better when it is not exhausted by one reading, but can be returned to with fresh relish. This can only be the case when real instruction is conveyed in a piquant form. "The World of Proverb and Parable," by Edwin Paxton Hood (Hodder and Stoughton), is a decidedly readable book, and follows well in the wake of the author's former works. The terse truths it deals with are aptly and abundantly illustrated from history, biography, and the anecdotical table-talk of all ages. It is a book to snatch up and open with the assurance that we will light on something good.

There is no position in life which combines such elements of the purest gladness and the most weighty anxiety as that of the minister of the Gospel. Both in the familiarity it gives with the sublime and consoling truths of revelation, and in the evidence which is occasionally afforded of the highest service rendered to the souls of others, it supplies a joy which they who experience it would not exchange for any earthly good. On the other hand, the responsibilities of the office are so great, and the tokens of failure appear to be so frequent, that the soul is often saddened and cast down, and asks, almost in despair, "Who is sufficient for these things?" He who can bring good cheer and impart new strength to a labourer in the Gospel accomplishes a work that is doubly blessed, for the effect goes beyond the man to the flock for whom he toils. Such a task is attempted in an excellent book, "The Joy of the Ministry," by the Rev. Frederic R. Wynne, M.A., Canon of Christ Church, Dublin (Hodder and Stoughton). It is the work of one who has made conscience of his work, and is able to speak from his own experience to his brethren in the sacred office.

A REFLECTION.

WHAT a very beautiful building is that newly erected church upon yonder eminence with its delicate spire pointed to heaven, representing, in the language of the M.P. for one of our Universities, "the perpetual Litany of Prayer" going on within! Who was the architect, I wonder? His work seemed so faultless, and so appropriate to the purposes of its use. Is there any possibility of finding out the features of his own personal character and disposition by studying the excellence of his work, and the grace and skilfulness by which it is distinguished? Can we find out whether he was a Christian indeed, whether he was kind and compassionate to his subordinates—one who cared for the poor; or whether he was in himself hard, selfish, and indifferent to the welfare of others? Surely this inquiry can only be answered in the negative. His architectural skill is manifest, but we can obtain no further insight into his individual character by the closest scrutiny of his work. Let us now reverently raise our minds and thoughts to the contemplation of the Supreme Architect of all things—the Maker of heaven and of earth—of whom the

Psalmist writes, "The heavens declare the glory of God, and the firmament showeth His handy work;" and, in all humility of mind, inquire whether, while filled with awe and admiration at His boundless power, and the skilfulness of His hands, we can by the examination of these, and by the aid of every means that science can furnish us with, discover *His* divine character of love and good-will towards men? Must not this inquiry be likewise answered in the negative? Fresh and still more wonderful discoveries of His handy works we may make, until, lost in amazement, we give over the pursuit; but we can penetrate no further than the conviction of His illimitable power, infinitude, omniscience, and omnipotence; and of the insignificance of ourselves, and of the utmost attainments of human knowledge; in fine, that He is "unsearchable and past finding out," through His works. Is there, then, no means by which we can arrive at a true knowledge of His mind, character, and disposition towards us—the creatures He hath formed for Himself? Yes; blessed be His holy name. "He spared not His own Son, but freely gave Him up for us all." That divine Son hath manifested His Father's love and good-will towards us, throughout a life on the earth full of tender pity and compassion—upbraiding none—"able and willing to save to the uttermost all who come unto God by or through Him." "I AND MY FATHER ARE ONE," in good-will towards men. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

H. M.

THE STORY OF A ROYAL LUTHER,
IN
THE LIFE OF FREDERICK III., ELECTOR-PALATINE.*

"From the banks of the turbid Tiber,
He heard the imperious boasts;
But he faced the blustering terror
In the name of the Lord of Hosts,—
In the name of a trusted Captain
That had never lost a field,
And the spell of an ancient banner
That never was known to yield."

DR. HORATIUS BONAR.

To those whose enjoyment of the picturesque in nature is deepened by the vivifying interest of stirring historical associations, there are not many places where both are so felicitously combined as in the Rhenish Palatinate, the ancient home of the ancestors of our excellent and beloved Queen Victoria. In the far past, it was the battle-ground of conflicting families of the human race; Kelts and old Germans struggling for the mastery, till at length all were brought under the civilizing, even if stern, dominion of the Romans. Then came the wave of new life over Europe, when, fresh with the strength gained in their primeval forests, the hardy sons of unsubdued Germany swept the empire of Rome and the corrupt old world out of the path of human progress; and late researches declare much probability in the belief that it was not far from the venerable town of Alzey here, by the village of Albig now supposed to be the Roman *Tolbiacum*, that Clovis, in 496, achieved one of his greatest victories, after which he professed himself a Christian. Very soon afterwards came the heralds of a nobler and more lasting civilization, preaching "the faith of Jesus Christ;" and almost two centuries before the Popish emissary, Boniface, arrived, Christianity was rooted in this district. The various peculiarities of the true "Holy Catholic Church" as distinguished from that of Papal Rome, which has too long usurped a title and place not hers, are apparent in these real successors of the apostles; the mar-

* The facts upon which this sketch is grounded are taken from various German sources, especially a brief "Life" of Frederick, by Pastor J. Werle, published by "The Evangelical Society for the Protestant Palatinate."

ringe of the clergy, the sending out of missionaries by twelves, the denial of saint-worship and purgatory, with its prayers for the dead, the refusal of subjection to the Pope, and, instead, clinging to the authority of the Bible—all were distinctive marks of the early Christian Church. As Dr. Ebrard, of Erlangen, in Bavaria, shows in many sketches, and a "History" which is at once erudite and attractive, original Christianity in the Palatinate, as elsewhere, was "one and the same Church communion with that of the *viri Dei* or Irish *Culi Dé*. In the whole south and west (and, as we shall soon see, also in a great part of the north) of Germany before the 'Apostle'* came, there was a flourishing, well-organized, Rome-free Church, whose highest authority was the Holy Scriptures alone and whose doctrine was the message of the free, redeeming grace of God in Christ." On the wooded slopes of Disibodenberg, in the lovely Annweiler valley, and many other secluded but beautiful nooks in this beautiful province, we are reminded of the pious Culdee missionaries from Britain. Again come interesting memories of the Huguenots, who, in very large part belonging to the nobility and well-to-do middle class of France, forsook all, that they might serve God according to His own laws; many of them found refuge here, and in St. Lambrecht and the charming valleys surrounding it, and on through some of the loveliest scenes in the world, their traces are still to be found. But even in the many-formed and richly-wooded hills of the Palatinate, and in its romantic ravines, Ruskin's words are singularly appropriate, when, writing of the Jura forest, he says: "How much of the glory of the imperishable, or continually renewed, creation is reflected from things more precious in their memories than it, in its renewing! Those ever-springing flowers and ever-flowing streams had been dyed by the deep colours of human endurance, valour, and virtue; and the crests of the sable hills that rose against the evening sky received a deeper worship because their far shadows fell" over spots round which clusters interest from many of the noble and good.

Among the most truly noble of men and princes, of any time or land, was Frederick III., of the Bavarian Palatinate. Early in the thirteenth century, this fair patrimony was bestowed by the Emperor Frederick II. on the Royal Bavarian family of Wittelsbach, whose heir here, Otto, married Agnes, granddaughter of Henry of Brunswick, and sole heiress of the Palatinate through her grandmother, who was daughter of the first Elector-Palatine, Conrad, brother of the celebrated Barbarossa. By this line Frederick, and, consequently, our own Royal House, descend from the earlier German Emperors; but they number also the Emperor "Rupert of the Pfalz," married to Elizabeth of Hohenzollern, among their direct forefathers. Giving, however, truer and more enduring imperial worthiness than the highest on earth can count, was the nobleness of character shown by Frederick III.; and his firmness to Bible truth and Protestant principle, under all trial, exhibit an honourable example to all his descendants. He was born in the Castle of Simmern, in Bavaria, on February 14, 1515. His father was a man of strong artistic tendencies, and his mother was famed as a good and gentle Princess. Frederick early showed a love for science and great talent in acquiring languages, and, while yet very young, he was sent to study statesmanship in Brussels at the Court of Charles V. During this period he distinguished himself in the war against the Turks, when he was only eighteen years of age.

Through Frederick, our Royal line claim not only their second relationship with the Hohenzollerns, but also with the old Polish monarchs. In 1537, he married Maria, daughter of Casimir of Brandenburg, whose mother was a Princess of the reigning family of Poland, and who was celebrated as a warrior, and for his swift and severe suppression of the peasants' rebellion. This marriage proved the joy and blessing of Frederick's life, for his wife, though but seventeen, had an able and cultivated mind, and was a truly Christian Protestant. Maria sought eagerly to win her husband to the truth by laying Luther's writings before him, and, above all, by persuading him into searching God's Holy Word, "whether those things were so;" and, to a sincere and religious mind like Frederick's, the natural consequence was that he soon became convinced that what we now call Protestantism was but the revival of Apostolic Christianity, so long trodden

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* That is, *so called*; see Dr. Ebrard's lately published "Bonifatius, der Zerstörer des columbanischen Kirchenthums auf dem Festlande."

down under Popery. But his father being still devoted to Romanism, it was some time before Frederick ventured openly to declare his conversion. At last, about 1546, when he became in a measure independent by being appointed to the charge of his brother-in-law Albert's dominion of Bayreuth, he came forward as a professed Protestant. He could take no part in the war following the Schmalkalden League, but he firmly opposed the "Augsburger Interim," by which Charles v. wished to bring Protestants and Romanists together at the expense of the former and of God's truth. "Sooner than accept such a compromise," wrote Frederick at the time, "I would, by the help and grace of God, suffer the loss of all things." With Christian instinct, Frederick felt that union with Rome was, as it ever is, impossible, for though there are, undoubtedly, at all times those within the Papal pale who are Christians despite the error surrounding them, yet, as a religion, Romanism is more idolatrous than Christian, for worship is openly given to Mary and the saints rather than to God. In defence of true religion, this Christian Prince did not speak but as he was prepared to act, for his Protestant profession caused him both the displeasure of the Emperor and of his father; that of the latter deprived him of a portion of his income, which was small enough already, and he, his wife, and family, consisting now of ten children, were often in need even of necessaries! Much, however, as he and his devoted wife suffered, it never tempted them to draw back, but they were ready to offer all for the honour of God. In the school of affliction, he was nerved for his heroic stand and noble confession of the faith later.

"I know," said Frederick, during this period of trial, "that my God will not forsake me;" and his trust in the Father in heaven was not in vain. His circumstances gradually changed for the better when, in 1556, Otto Henry succeeded to the Electorate, and appointed him to the governorship of the Upper Palatinate. In 1557, his father died, having, doubtless through the prayers and pious example of Frederick, come some time before to the knowledge of the true faith in Jesus, the "one Mediator between God and men." His father's change to Protestantism must have been a great joy to Frederick, but, as little had yet been effected towards settling the Reformation, his first care was to establish the Protestant Church and schools everywhere throughout his hereditary dominions. Soon after, the good Otto Henry, who might be called the Reformer of the Palatinate, dying childless in 1559, his nearest relative and heir was Frederick, who succeeded him as Elector-Palatine.

First of the Simmern branch of Electors, Frederick honourably distinguished the accession of his family to the throne by his outspoken adherence to "the faith of the Gospel," and by his brave protection of the Huguenots and such as were persecuted for this "faith which was once delivered unto the saints." His earliest effort after his arrival in his capital of Heidelberg was to try and restore union between the two parties into which Protestantism was, and still is, unhappily divided. Under the gentle rule of Otto Henry, and in his inability to cope with the strong-willed Lutheran superintendent, Hesshusius, the latter had, by his high-handed measures towards his other fellow-Christians, stirred up great strife. He who now, however, held the reins of power was of a different mould from his predecessor. Firm in character, Frederick was not one to permit his schemes to be frustrated by idle controversies, and he saw that while Rome's formal unity but covered a mass of dissension yet, even thus, she had the advantage of Protestants who were really united in essentials, though quarrelling, in human fashion, too hotly over points which ought not to have hindered their agreeable co-operation, notwithstanding that complete unity of symbol and form was unattainable. "See that ye fall not out by the way," is a Bible exhortation all would do well to remember; it is not possible that we can all tread the same footmarks, but we may go on, each in his own path, helpfully side by side, in that all true Christians have the one goal in view—viz., "to glorify God and to enjoy Him for ever." Frederick's constant entreaty to all the Protestant Princes and peoples was "to stand by one another as one man, and to speak with one voice for each other."

Returning from the 1559 Diet in Augsburg, Frederick was sorely grieved to find parties in Heidelberg raging at the hottest. Finding persuasion useless, he deposed the two men who headed the opposing sections; but, not content with mere outward unity, he set himself to study how a real inner agreement might be established. Not only did

Frederick seek an exposition of the points of difference from the amiable Melancthon, who was most fit for such a task, but with the thoroughness which was a leading feature in his character, he himself took up the study of the whole subject, and, praying for the Holy Spirit's help, he spent whole days and the greater part of the nights comparing the Bible with theological works on both sides of the debated questions. One of his old officials said he "could boast that his God-fearing, pious master robbed himself of sleep, health, and pleasure, so that he might search into truth." The result was Frederick's own conviction of the truth of Calvinism, which was no little disappointment and mortification to his wife and Lutheran relatives; but the former loved him too dearly to continue to differ from him, especially as he submitted his reasons to her judgment which confirmed his. A disputation, which was, at the wish of the Lutheran Princes, held in Heidelberg, between the differing theologians, only strengthened Frederick in Calvinism, for the texts brought against it seemed to him by no means applicable. The influences of the learned Professors Olevian and Ursinus were also great with Frederick, but most probably, as his Bavarian biographer remarks, "the holy earnestness with which Calvinism surrounded every action of life must have touched deep sympathy in such as the Elector, who was himself from the beginning a very serious-minded and, in everything, God-fearing man, of firmest principle, and who held the pure and holy life of not less importance than pure doctrine. Lastly, it may have confirmed him in his path to see the heroism—recalling that of the martyrs of the early Christian ages—of which the Calvinists of France and the Netherlands gave in those days such an example to the world. Such a man as Frederick must have been filled with admiration when he saw these staking possessions and blood, life, honours, and country, courageously and joyfully, for the honour of God, seeing that this was the leading sentiment of his own life. When the belief of the Calvinists was capable of bearing such glorious fruit, who can blame one like Frederick that he, in the face of the manifest and multiplied misconceptions of them, inclined to them with the favour of a special attraction!" One thing is noticeable—that, unquestionably, in proportion as the religion of nations and individuals has been more or less Calvinistic, so has been their rising and falling before Romanism. This is well understood by Popery, and it proportionably dreads doctrines which have shown such victorious results against it; that this is incontestable historical fact should lead all to consider before lightly dismissing them. As to Calvin, he was not the originator, but simply one of the great exponents of the system called since by his name; but he was a noble and saintly man of God, and we may revere him also as the father of modern missions, for he was the first to suggest this duty, and actually caused several missionaries to go to Brazil, though they were unsuccessful. As to the Servetus affair, repeated researches have proved he had no part in it. Professor Henry M. Baird, in his able "History of the Rise of the Huguenots," brings forward much and conclusive proof, which shows that it is "in evidence not only that Calvin did not burn Servetus, but desired him not to be burned, and made an ineffectual attempt to rescue him from the flames." It is well known that, even as much as the Scottish Reformers, the excellent and godly fathers of the Church of England were at one with Calvin, and only circumstances caused its later divergence.

Frederick's change to Calvinism excited great anger in the bigoted Emperor and all the followers of the Pope; but even his Lutheran friends regarded it with strong disfavour. The general enmity was increased when Frederick proceeded to establish the church in the Palatinate more upon a Calvinistic basis. The Elector Otto Henry's life had not been long enough to perfect all the necessary reforms; the school system, especially, called for further attention, which was fully given by Frederick, who was anxious to have a thoroughly effective and, also, a thoroughly religious school administration, for he shrewdly perceived that only thus could error be kept clear of, and it confirmed him in this when he marked the eagerness with which the Jesuits strove to get education into their hands. He richly endowed the University of Heidelberg, and spared no pains to make it a leading Protestant seat of learning; and he established what we know as "intermediate" institutions in all the larger towns. Above all, wishing his people to be well grounded in the truth, Frederick ordered Ursinus to prepare a new Catechism, of which he himself carefully proved every sentence, and thus

was the famous "Heidelberg Catechism" given to the world. This work was, in reality, one of the noblest confessions ever compiled, and all others since published in any land owe much to it; but more than this, it was and still is a means of blessing to numerous souls. Frederick had great strife on account of his Catechism, but he successfully defended it, as being founded on the Word of God, and as not, consequently, differing in the main from the Augsburg Confession, by which Germany was then bound, and departure from which would have been gladly seized by the Romanists as a pretext for persecution. The case looked very dangerous for Frederick, but though throne and life were at stake, like a true Christian hero, he went bravely on. Sore was it to him, as a lover of peace, that the Lutheran Princes took such a stand against him, and thus played into the hands of their mutual enemy, the Pope, by whom, and by the Popish Emperor and Princes, the opportunity was instantly acted upon. A Diet was summoned to meet in Augsburg in 1566, and the Emperor had cunningly contrived the signing by the Protestant Princes of a declaration that should be required from Frederick that he should cease and remove "all reform" immediately! As would have been speedily seen, this included more than withdrawing merely from Calvinism, for it cut at the root of Protestantism generally; but Frederick, though it came upon him quite unexpectedly, was prepared by the grace of God for all emergencies. Coming cheerfully to the Diet, he found that, instead of giving explanations to any remonstrances of his fellow Princes, it was demanded that he should sign this declaration on pain of being put under the ban! May 14, 1566, was the noteworthy day on which this Christian Prince was cited to answer for "the hope of the Gospel" before the Emperor and Cardinal-Legate of Rome, many other lesser Romish ecclesiastics, and his princely peers of Austria and Germany. But right nobly did Frederick show that his royalty was of "an earlier creation" and higher source than man's. Like Luther's appearance in Worms, the events of that past day in May were of the utmost importance to Germany, and, through it, to the world, and are bearing good fruit even now; and, also, like Luther, Frederick stood almost alone, but a mightier than man was with him, even Jesus, strengthening him. When the wholly unlooked-for demand was made, Frederick requested a short period for consideration, by reason of its being a matter of conscience. After an absence of a quarter of an hour, he returned, in company with his chancellor and two of his counsellors, and his second eldest son, John Casimir, as a spiritual armour-bearer, carrying for his father the Bible which is "the sword of the Spirit," that will yet conquer all the principalities and powers of darkness. The chancellor, Probus, introduced the matter by a few words, and then Frederick himself gave a speech of defence, to which only Luther's at Worms was equal in importance and the pious courage required. He began by protesting against the hasty judgment which had been pronounced before he had been heard, and he declared candidly to the Emperor that, in questions of conscience and faith, he acknowledged only one Master, and He was the King of kings and Lord of lords. He said he had not diverged from the Augsburg Confession of 1540, and as it was grounded upon the Word of God alone, so did he similarly ground his own belief and his Catechism; but if the Emperor could teach him otherwise from the Scriptures, he was ready to learn, as he had "the highest confidence" in him. "Should, however," said Frederick, in conclusion, "this my submissive trust be disappointed, I console myself with the certain promise given to me by my Lord and Saviour Jesus Christ, in common with those who believe on Him, that if I lose for His honour or Name's sake, it shall be a hundredfold repaid to me in the other world. And herewith do I commit myself humbly to your Majesty's favour." This manly and able address, which we are sorry space will not permit us to give entire, produced a powerful impression upon all. "Fritz, thou art more pious than all of us!" exclaimed the Elector August of Saxony; and this was the common feeling of the Protestant Princes, who began to see that the Emperor and the Pope had determined evil against them all in the person of Frederick. The Romanists and the Emperor were enraged, for he had made no secret of his abhorrence of the idolatrous sacrifice of the Mass; but they could do nothing immediately against him, for, as Carlyle pithily observes, "particular Heads, royal and other, meant for use in the scheme of things, are not to be had on any terms till the use is had;" or, in Scripture words, God is "a shield unto them that put their trust in Him." Frederick's biographer,

before quoted, concludes his account of this eventful occasion thus: "We venture to say with the fullest right that, by his heroic confession, Frederick gained a great advantage not alone for the Reformed Church, but for Protestantism everywhere. On this account he was able to return with raised spirits from Augsburg to Heidelberg, from which his family had seen him depart in anxious fears. His arrival, two days before Whitsuntide, spread great joy. During these days, the community prepared themselves for the Lord's Supper. Frederick attended in the church, and, giving his hand to Olevian, exhorted the congregation to the same firmness of faith which filled his soul; afterwards, he received the communion with John Casimir and the whole Court. Certainly a worthy ending to this famous Diet; to God alone be all the honour!"

(To be concluded in our next.)

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

December 17, 1884.

At the commencement of the New Year we may look up and perceive the "bright light above the cloud," or we may look down. If we look down, throes portend evil days, clouds returning after rain, conflict, confusion, turmoil, sea and waves roaring. And what will the end be? The barque of the Republic is still among rocks, shoals, eddies, quicksands; it has not fulfilled the hopes, fondly indulged and loudly proclaimed, of rapidly clearing the perils of the coast and bounding out on the crystal waves of prosperity. Great men are rare, and little men raise a noisy clatter of words and clash of interests; self is manifested as the universal mainspring of action; haste to be rich, haste to enjoy, haste to gain power, haste to revenge, seems the order of the day. Truly no new thing in the world's history, but, perhaps, more openly manifested by the rapidity of events, and vast publicity immediately given to them. Disappointment predominates in most minds. The dynamite mob-law rises spectral on one hand, and on the other the Bonaparte phantom is evoked. Violent meetings calling to arms; women proposing to supplant "cowardly vitriol" with the "noble revolver." One takes the hint, and uses it to purpose, shooting within the precincts of the Palais de Justice the man who was slipping through the meshes of the law after long and dastardly defamation of herself and husband! The Imperialists seem to consider the times to be ripening up to their hand, and openly declare that France is again reaching that point of confusion and general uneasiness and anxiety which will induce her once more to hail a "deliverer." No ray of light penetrates the darkness which attends the continued strain of the nation; and atheism is noisily rampant, even to caricaturing on the walls Him whose name is above every name. A protest has been sent in to the proper authorities. This coincides with a circular of the Protestant society for the patronage of liberated prisoners, sent to all the pastors, calling their attention to the perils which assail young men who come to Paris to seek work, and find misery, urging them to use their influence to prevent the fatal step so often taken by families to leave the small but real means of living in the provinces to snatch the shadow of illusionary competency in the capital.

There is uncertainty and anxiety everywhere; general elections in 1885, the Presidential election in 1886, the harassing war with Tonquin, and the general European agitation, cause many a sigh to go up from serious-minded men, and also from all who want to work in hope and quietness for their daily bread. Oh, for stability! The world sees a ray of light in the annual disclosures of delicate acts and strong virtuous lives, by the various societies who seek for such to recompense them and encourage others. In the French Academy, the reporter on the prizes for virtue, M. Pailleron, after giving details of the deepest interest, has the following telling words: "With many others, I ask, what inspiration can raise the soul to such heights of self-sacrifice? Money! But the helped and the helpers are on a par in this respect. Gratitude! But, next to the selfishness of the sick, nothing is more patent than the ingratitude of those that are healed. Man's esteem! But those who do those things hide them carefully. Some hint at

instinct, others even at monomania. The secret is still to many a secret . . . but I will tell you this secret. Those people simply believe in God. Duty may be understood by reason, beneficence by kindness, heroism by courage; but nothing but faith gives the key of charity. A God revealed it to man, and it remains divine." He tells out curious truths well worth notice by all who would judge correctly: "A national fault spoils the qualities of the Frenchman; the fear of ridicule makes him boast of his vices, and hide his good qualities. 'You are gentle,' says Ridicule, and the very idea of appearing submissive makes him a rebel. 'You are gay,' and the fear of appearing light-minded makes him heavy. 'You are sharp,' and the ambition to be strong makes him uncouth. 'You are delicate,' and he becomes a realist. 'You are honest,' and he becomes a wily politician. 'You are a believer,' and he plays the sceptic and remains credulous—thinks it beneath his reason to believe in God, whom he does not see, and makes and unmakes gods of men whom he does see. . . . And outsiders and foreigners judge us on these noisy demonstrations of the few; for, after all, they are the few. Behind these loud-spoken ones there are the real people. I know many, thank God, who have another aim than money, another object of ambition than success, another pastime than mere pleasure; who think, believe, choose, hope, and give, without calculating, their intellect to the good of their country, their work to her prosperity, their life for her defence, and their self-devotion to the relief of her needs."

But if we look up, we see Jesus pleading at the right hand of God, not willing that any should perish, but that all should come to repentance; and sending forth His messengers, pastors, teachers, evangelists, men of faith and prayer and active zeal, to call on men everywhere to turn to God. And we see one after another obedient to the heavenly calling. We find men speaking wise and learned words on the supernatural, with Dr. de Pressensé—men of various views and shades of doctrine—in the sitting of the Theological Society of Paris, and coming to the conclusion that, although theoretically the question is far from solved, the reality of the supernatural action of God in the world and in the human soul cannot be doubted by any Christian. We find valuable truths and information given in the Conference of the Free Churches of the Seine, on the importance of habit, rightly understood, in reference to religious life, and on democracy in religion. In France (said Pastor Fallot), independently of certain narrowness of conception as to the salvation of the world which paralyzes and reduces evangelization to a sort of delicate angling, there is an instinctive antipathy which separates Protestantism from the people of France. Descendants of a minority long persecuted, Protestants, with all their qualities, are wanting in attraction and the faculty of uniting; they remain as strangers in the nation; they are somewhat like late comers and *parvenus*, which injures their action on the people. "Let us learn to love the people, to comprehend what God would do in and by this people. Then we shall do an immense good, for they need us, truly."

The Mission Intérieure is turning its attention to the numerous parishes devoid of pastors. The official statistics of the Reformed Church are as follows: 101 consistories and 532 parishes; 630 pastors are paid by the State, 12 in Paris unclassed, 107 of the first class, 99 of the second, and 420 of the third. Besides these 532 parishes, Protestant reformed worship is conducted periodically in 699 annexes. The number of consecrated places of worship is 929; that of unconsecrated halls, 256. In 16 annexes, worship is performed in the open air. The number of manses is 128.

A cry of distress is raised by most of the religious societies—even by the Rev. R. W. McAll's committee. It requires 60,000 francs to meet the year's outlays. Suggestion is made by it to obtain collections by special sermons, to have annual meetings in as many towns as possible, to form committees of ladies to collect money, and to originate bazaars in various places. The ladies' bazaar, two years ago, obtained in Paris nearly 30,000 francs, but not being renewed last year, and the generous sums sent from America being for special halls opened in new places, and not for the general work, it is necessary this season to make all the more strenuous exertion. All parties join in wishing prosperity to this work, which unites and strongly draws together all the living Christian motive power in every town where a station is founded. All churches give their contingent of help, and work is found for the weak and the strong, none giving up their peculiar church proclivities, in this effort for the real good of the general population. It is perhaps, in this respect, the most unimpeachable religious activity on a large scale in France. It is the truest representative of Evangelical Alliance principles in

action. It is also a school for evangelists. How many began with the far too common erroneous notion that science, history, philosophy must gradually prepare the way for the Gospel, who now see that the clear Gospel boldly given is the one thing needed and responded to! How many began with a beautifully prepared literary or religious discourse, and thereby emptied the hall, who now use the colloquial as simply as the fishermen of Galilee, and get crowded audiences, and souls saved!

The latest comers into the field—the bright, dauntless, downright sharp-shooters, here, there, everywhere, of the Salvation Army—are making more headway than is supposed, and are preparing solid officers in their two schools for cadets, in view of carrying on the war against sin far beyond the powers and limits of other modes of evangelization; and here, as in Switzerland, it is noticeable that all who frequent their meetings in earnest, to get their armour and weapons furbished, come out in power in their own special churches and missions, and souls are gained for Christ in proportion; whereas those who voluntarily stand aloof coldly to criticise a mode of evangelization that has been hitherto unknown to them, get into frigid regions in which souls are seldom, if ever, brought ostensibly to life.

The cholera did not take hold on Paris; God graciously arrested its fatal course. But the terror it occasioned has prevented the usual influx of visitors, and the autumnal return of rich families, which, by restraining work and capital, is terribly increasing distress and discontent. This is greatly felt by the population of those English who depend on rich families for work and employment, as teachers, interpreters, artists, couriers, and servants, besides those who let rooms furnished, etc. This has given additional value to Miss Leigh's various and ever-increasing departments of work connected with the Mission Homes. The very important facts brought to light through this Mission respecting the fearful consequences of the French marriage laws—as to Frenchmen marrying English wives under the law of England alone not insuring the marriage as legal in France—have come before the British Government, and an arrangement is being concluded with the French Government which will practically obviate the evil justly complained of.

GERMANY.

[From our own Correspondent.]

Berlin, December 15.

The debates of the German Parliament during the last weeks offer nothing remarkable from the religious point of view. All the more the official life of the different State Churches has been active during the past month; almost everywhere the Synods have been assembled. The Hanoverian Synod has just been closed. An extraordinary session has been convened in order to sanction some of the changes in the consistories which are the consequence of the reorganization of the civil administration in that province. The Synod acceded to all the propositions of Government; also one very satisfactory decision has been taken: the former opposition against one common day of repentance has been dropped. Your readers will remember that a few years ago the Hanoverian Synod was the only German ecclesiastical body which voted against this institution; but as all other Synods had only assented under the condition that the new day of repentance be introduced throughout the whole of Germany, the matter had to be postponed at the time. But the wish had, in the meantime, increased everywhere. The Hanoverian Lutherans evidently felt that the whole responsibility for making the measure impossible rested on them, and, therefore, they gave way. For the outward keeping of the day the different State Legislatures will have to work now. But we have made a great step in advance, and ere long, Friday before Advent Sunday will, as one day throughout Germany, have taken the place of all the different German days of repentance. The Synod of the former electorate of Hesse has terminated its sittings at Cassel. The work was not an easy one, as the Church in that province has a great many different elements which do not agree particularly well. The Church is composed of Lutherans, Reformed and united Christians. The former object to this ecclesiastical fellowship with the latter, and are inclined to look with distrust at everything which comes from the Prussian Government. The draft of a Church Constitution was at first chiefly objected to, because, as in all other parts of Prussia, two-thirds of the Synods are to be laymen, only one-third pastors. The representative of the Minister

for Public Worship declared, categorically, that an amendment on this point would never receive the higher sanction. Finally, after three weeks' hard work, the new Constitution was adopted with a large majority.

In the old Prussian provinces, the legislative work only belongs to the General Synod, which meets every six years. The provincial Synods have only to treat, or at least only to decide, on matters referring exclusively to the special province. If the Upper Consistory asks their vote on questions of general interest which are to be laid before the General Synod hereafter, their vote is only a consultative one. In the Brandenburg Synod the new hymnal was adopted. It would be too long to enter here into all the details of the debates. All the Synods were occupied with a proposition of the Upper Consistory on the income of the clergy. It was generally recognized that this income ought to be raised; but the practical difficulties are great. Hitherto the State gives so much, that in each congregation which is too poor to pay itself, the clergyman receives as much as is necessary to make up an income of 1,800 marks at first, and of 2,400 marks after five years' service. But these payments give no legal right to demand them, and the House of Deputies must vote the means every year. That these endowments should lose their temporary character and be granted definitively, is one of the great wishes of our Church; but in these things the Church can only express wishes, and it is doubtful whether the Chambers will grant what is necessary. The most important act was the election of the members of the General Synod, which latter body will meet again next year. Only in East Prussia six members of what is called the "Left" were elected. In all the other provinces the chosen deputies belong to the believing parties — the Lutherans, the friends of the Positive Union, and the Middle Party. These were elected in proportion to the number by which each party was represented in the respective Synod. To give a proportionate representation to the "Liberals" was claimed by them, and taken into mature consideration. But that would have conceded to the unbelievers the right in principle, and, therefore, it was not done.

The new military hymnal, prepared by the Church Conference at Eisenach, for which the universal acceptance of the whole of Germany could not be obtained, has now been introduced into the Prussian Army. It is to be hoped that the other German countries will follow the example.

The Rev. von Schlümbach, who has worked in our midst since October, will leave Berlin now after a three months' stay, to pass the other half of his visit to Europe in different other German cities. He evangelized, too, this time, but his work was chiefly dedicated to further and increase the things he was enabled to start during his stay two years ago. The Young Men's Christian Associations especially felt the influence of his valuable advice, and his visit inaugurated an extension of the work. How God blesses here every effort to spread His kingdom is also felt by the City Mission. A new hall has been opened in the south-east of Berlin, and the city missionaries can always relate how well they are received, and how they find true homage paid to God's Word.

BULGARIA.

MISSION WORK AMONG THE BULGARIANS.

The following letter from the Rev. Robert Thomson, American Missionary, Philippopolis, has reached us through the Rev. T. W. Brown, of the Turkish Missions' Aid Society, and will be read with interest:—

The Bishop of Adrianople (Eastern Church) lately said a thing to one of our native pastors which, I think, may be worth remembering. The testimony may be useful some day. The pastor had gone to Adrianople to see one or two "friends" (as we call our Protestant brethren and sisters) resident there, and in the course of his visit he called on the Bishop. In Adrianople the Jesuits have a College and Theological Institution; so this Eastern Church Bishop has abundant opportunity to judge thoroughly the character of the Catholic work. Yet what he said to our Pastor was this in substance: "I give you a hearty welcome, and wish you would establish some permanent work in this city. You Protestants make better men and women of your converts than they were before; yet, after becoming Protestants, they are as true Bulgarians as ever. But the Catholic converts are not a bit better people than we are, and, instead of remaining Bulgarians, they become practically French or Italians." The Pastor replied that he believed the statement as to the national feeling was true,

and he trusted the statement as to the character of the converts was true also. This led him to speak about preaching, and the duties of the Church towards the people; but it drew from the Bishop only the desponding remark that he did not see how anything could be hoped for from their (the Eastern) Church.

There are some signs which seem to indicate that, in this province at least, we are approaching a time either of active opposition or of reactionary indifference, or of both. Cases of persecution, more or less petty, are being frequently reported of late, and the authorities do not always come out of them with clean hands. Some of our "friends" even say that they have grounds for believing that the Exarch, with the connivance of the civil authorities, is organising a systematic opposition to our work, which is to take the form of persecution or of seductive flattery, according to circumstances and policy. Whether this be true or not, there has certainly been an unusual amount lately both of petty persecution and of singular suspiciousness and holding back. The persecution we do not fear; it cannot go to great lengths, and it will do us only good. As to the suspiciousness and indifference, it is hard to say what is the cause of them, unless the answer that was given to one of our colporteurs is correct. He had noticed this all over his district, and at length felt constrained to ask for explanations in various quarters. With singular unanimity, the people replied: "We know pretty well by this time what the Scriptures and your other books teach, and now we are watching to see whether you live according to your teachings. If you do, we also shall follow, for the path is good. If you do not, then we shall understand that these teachings are only beautiful but empty words that have no power over man's nature." That was a very home-coming reply.

Another of our Pastors wrote to me recently of certain conversations he had had in various places, all of which brought out with painful vividness the necessity for evangelistic work here. One of these conversations was with some priests in Chirpan, of whom one was a man, as the Pastor said, "not far from the kingdom of God." The Pastor spoke to them of the great need of the nation having good influences brought to bear on it, chiefly through the home, the school, and the Church; and, as they were priests, he dwelt specially on the last of these.

The poor priests confessed, seemingly with shame and sorrow, that no good could be hoped for from the Church; and when he urged them to try to do something themselves, they replied that they needed first to be taught, as they neither knew the truth, nor how to bring it to bear on others. They gladly conversed with him for a long time, and accepted his suggestions as to what they should do, though evidently sceptical as to the possibility of doing anything in their Church.

Monthly Survey of Missions.

MISSIONS OF THE AMERICAN BOARD.

THE *Missionary Herald* gives full particulars of the expulsion of the missionaries from Bailunda, in Western Africa, and their difficult and perilous journey to Benguela. Mr. Sanders says: "Before we had been located in Bihé a month, a trader from the coast came there. His business is rum-distilling. His purpose in coming to Bihé was twofold: to collect some debts, and to drive us from the country. The first object had nothing to do with us, and it is enough to say that he failed to collect. The second had much to do with us, and we were kept more or less informed of his manœuvres. Foiled in Bihé, he started for Bailunda. The Chieftain of Bihé sent a letter to me, saying that the trader had gone to Bailunda to make trouble between Kwikwi and our folks. It seems that King Kwikwi long resisted the crafty insinuations and urgent entreaties of the Portuguese trader, stoutly refusing to believe evil of his 'white children.' He had, however, an untaught African's longing for rum, guns, ammunition, and cloth. The missionaries gave him only the latter, and that by measure; while the trader promised him a thousand yards of cloth to every one they gave, and all the rum he wanted. To these delightful offers he added persistent assurances that the missionaries were criminals who had been driven out from their own country, and wished to take Kwikwi's; that they wanted his life, and had a fetich which would enable them to take it; that they would tunnel under his village, and blow it up,

that when they had secured his confidence they would bring in an army and make slaves of his people. When this trader assured them that he had read an intercepted letter which told all this, the chiefs were sure it must be true. Kwikwi, however, resisted all the pressure brought to bear upon him for putting the missionaries to death, contenting himself with expelling them and confiscating their goods. The queen, Chepapa, was not in the least deceived by the trader. She had remained at the king's village while he was absent on his so-called war, and she sent him word that if he expelled the missionaries she would go with them. To themselves she sent an embassy of forty of her women, saying that if harm came she 'would die with them.' These women sat down in front of the mission houses and gave at length their reasons for trusting our friends and desiring them to stay. 'You teach our children, you pay us for our work, you speak the truth, your little children have been born among us; we do not want you to leave,' was the sum of their address."

Dr. Baldwin, writing from Foochow, in China, says: "The effect of this French inroad on the future bearing of the people toward foreigners remains to be seen. They are learning to distinguish between nationalities, and the local government in its proclamations has been careful to say that the trouble is with the French only, and that there are no French residents at Foochow. Many, too, know that our Government offered to mediate, and are impressed with the facts of our uniformly kind treatment of them during these many years. All these things work for us, and the blessed Jesus, whose we are and whom we serve, will take care of us and of His own cause among these native churches, and the hundreds of thousands of poor heathen souls."

Of the conduct and condition of the native Christians, Mr. Walker says: "We hope that present disturbances will be over soon, and that they will leave the field in a much more hopeful state. The example of our chapel-keepers and other helpers in staying in their places has had a good influence on their neighbours."

The practice of the Chinese, in times of drought, to drag the images of their gods through the parched and dusty streets to show them how much need there is of rain, was witnessed by Mr. Sprague as he, with his wife, was approaching the suburbs of Yu-cho. He writes: "After passing several small companies, each bearing a small god in a rickety chair, we met a great crowd, bearing their great dragon-god on an immense frame-work. We drove close to one side and stopped for the crowd to pass. But instead, the procession halted, and the leader came to us and ordered us to get down from our cart, out of reverence to the 'great rain-god.' 'No,' I said, 'we worship God only.' But he insisted that we must get down. 'No one can sit while the dragon is passing by.' I firmly refused, explaining our reasons as well as I could in the midst of the great crowd and the rapidly increasing excitement. The leader was enraged that he could not secure our reverence for their god, and the crowd was furious, taking up dust and sand, and throwing it on us. I asked the leader's name and place, and told him he would hear from the *yamen* about this affair. Just as I began to fear mob violence he ordered the procession to move on; why, I don't think any one knew at the time, but I am now confident it was of the Lord. A few more seconds' increase of this fury, and doubtless violence would have been done us. We did not then fully realize how narrow was our escape. We noticed many of the crowd carried pitchforks, etc.; and when, after two hours' weary waiting in the hot sun, for crowd after crowd to pass out, we found the one use of the pitchforks had been to reach up and break the ornamental tiles from the shop roofs. Nearly all the shops on the two main business streets were entirely dismantled of these ornamental tiles. These rain-god processions have caused almost a reign of terror for a few days. Officials could not arrest them, and women dared not go on the streets. Of course in this state of feeling we could not expect many visitors, and we had very few."

CHURCH MISSIONARY SOCIETY.

The *Church Missionary Intelligencer* contains some interesting letters from Japan. Some instances are related of the hardships endured by the converts from the opposition of their neighbours. In connexion with this, the Rev. A. B. Hutchinson remarks: "Next I think it is important to know that the Government seems determined to secure individual freedom of conscience in respect to religion, as illustrated by the action of the police here, and also in another district. The *Fukuyin Shimpo*, a Christian newspaper, contains an account of an attack on the church at Takahashi in Bitchiu, about half-way between Kin-chiu and Osâka. On July 6 (Sunday) in the evening, at eight, the usual service was being held, when some 2,000 people assembled. A bigoted Buddhist next door began

beating a drum and shouting the ordinary formula, 'Nami Horen go,' etc. The people took it up, and got more excited. At last, about ten o'clock, after throwing stones and offal, and breaking the glass doors and lamps, they brought spades and clubs, and proceeded to wreck the building. The women and children could not get out, owing to the crowd, but prayed and sang, the pastor exhorting them to trust in God, who would deliver them. At last a man broke through, when the lamps were put out, and, supported by a non-Christian official, pleaded for help from the police. Two policemen arrived, and order was restored. Threats were made next day that the following Sunday the Christians should be all killed, and bamboo spears were prepared, and quantities of serpents brought in to throw at the Christians, who were meanwhile 'boycotted.' However, a Christian schoolmaster arrived from a neighbouring place, and, after deliberation, a public preaching was held. Nearly 2,000 again assembled and cried out 'kill' and 'strike.' Stones, fruit, and live serpents were thrown at the Christians, and the pastor was much bruised. The police appeared in force, apprehended many, who are now in prison, and restored order. Clearly struggles of a serious nature must be looked for in this endeavour to win the land for Christ."

The same writer informs us of a superstition among the Japanese: "The belief is very prevalent in Kiu-shiu that people, especially young persons, get possessed. From the name given to them (Kitsune ni tsuketaru hito), 'fox-led people,' it would seem to be a superstition connected with Shintoism. But it is fostered by both Buddhists and Shintoists as a source of gain. The victim, generally a young person, acts generally as if mesmerized, suddenly exclaiming, 'There is a fence before me; I must turn back;' or, 'See! a river; I shall be drowned!' and, turning round, runs away. Some pick up stones and put them in their sleeves (pockets), saying, '*Ah man ju*,'—*i.e.*, eatables, fruits; a few are violent, snatching up knives, etc. This seizure is always a cause of great grief to the relatives, who call in either the Osho, or chief priest, from a Buddhist temple, or a Kanmushi—*i.e.*, a Shinto priest—to perform incantations and exorcise the evil spirit. Our catechist did not enter very heartily into the idea of exorcism, but there were the cases in the New Testament, and as the poor *tatamie*-maker said, 'We would so like a teacher to be here amongst us to prevent us falling into error, as we read and try to follow the teachings of Jesus.'"

Writing from U-ganda, in Central Africa, the Rev. P. O'Flaherty says: "The plague of small-pox has decimated the land; princes, princesses, and chiefs have been carried away, and the land is desolate and in mourning. All business and barter, all marketing and cultivation, are at an end. Nakabia, the king's favourite daughter, who used to come here to me to read, died; and while this horrible plague of small-pox is abroad in the land, three war expeditions have been sent off, attracted by love of plunder, to Busoga, Buzinza, and Usui. The expedition against Roma has succeeded in routing and robbing him, and Gabunga, Stanley's 'grand admiral,' the commander of the expedition, died *en route* here, laden with spoil and flushed with victory. Gabunga was a friend of mine, and a liberal one too. The night before he set off to attack Roma I was with him at Boya, some thirty miles from here. I found him surrounded by several thousands of his choicest warriors, and by the high-priest and priests of Lubari, who were sounding over him their blessings and prognostications of success. The high-priest was seated on his right, and he had placed on the grand admiral's head a crown of charms and garlands, made up of the curious teeth and horns of rare and extinct animals. When I approached the great man, he arose and warmly embraced me, seated me on his right, on the seat which the high-priest was ordered to vacate for me with evident signs of dislike, and Gabunga doffed his crown of charms and brought out his well-thumbed St. John's Gospel, and asked me to read and pray with him. I did so in the presence of all. I read about Him who was crowned with thorns that we who believe in Him might wear a crown of victory and glory. I spent with him a pleasant night, and reminded him that even conquerors are often conquered by death. I came away next morning, bringing home a fat sheep, his present, and he escorted our mailmen to Mmalala. I am sorry for Gabunga."

In another letter Mr. O'Flaherty gives a striking account, which is too long to be quoted, of the way in which he was enabled to put a stop to a warlike expedition by persuading the king of its wickedness. After relating the incident, he adds: "I was in fear and trembling lest I should be breaking the society's rule, which forbids its missionaries meddling in the politics of a country; but I consoled myself with the thought that I was pleading the cause of humanity."

MORAVIAN MISSIONS.

The *Periodical Accounts* of the United Brethren for December gives the annual report of their missionary work, and especially notices the celebration of the third jubilee of the foundation of the missions in Greenland and in Labrador, 150 years having elapsed since their first settlement in those inhospitable regions. The frankness of the following statements is noteworthy: "If we cast a glance at the spiritual and social state of the Greenlanders at the time when our work amongst them was inaugurated, and compare it with their condition at the present time, we cannot fail to notice how little visible progress, in some respects, has been made during these 150 years. Only a slight improvement has taken place in the social condition of the inhabitants. They appear to have acquired but little additional force of character; and with regard to their spiritual life, they must still be considered as too much resembling grown-up children."

In another place, the report remarks: "Whilst our work at our older stations amongst the North American Indians is carried on in weakness, and in some places threatens to become extinct, a new door appears to be opening for us in Alaska, the extreme north-western portion of America. The south-eastern part of this peninsula is served with blessing by the missionaries of the Presbyterian Church. Since Alaska was bought from Russia by the Government of the United States, the Mission of the Greek Church has been practically discontinued, and the western part of Alaska is left in heathenism. As none of the larger Christian bodies of the States have hitherto seen their way to enter on a mission to this territory, the Presbyterians turned to our brethren in North America, with the request to engage in the undertaking. The Bethlehem Society of the United Brethren for Propagating the Gospel among the Heathen, in conjunction with the Provincial Elders' Conference of the Northern Division of the American Province, thereupon resolved to inaugurate an exploratory missionary tour in the western part of Alaska. Br. J. A. Hartmann, then missionary at New Fairfield, and Br. William Weinland, a member of the graduating class of the Theological Seminary, were accordingly appointed to undertake this expedition. Should the report of the two explorers prove favourable, our American brethren intend next year (1885) to form a mission in this territory."

A part of the account of this exploratory expedition is given by Mr. Weinland, and is very interesting reading. Speaking of the habits of the natives, he says: "The Aleuts are great tea-drinkers, the amount consumed averaging about a pound and a half of the best black tea for each family per week. The Russians always furnished the natives with the very best of tea, and, having once become connoisseurs in this art, they demand that the supply of this same excellent article be continued. The sàmovär is a Russian utensil for making tea, and is used by the Aleuts also. It might be compared to a large brass vase with a spigot. Perpendicularly through the centre there extends a brass receptacle for live coals, and between this and the outer wall is the boiler, in which the water is heated. Below the spigot hangs a small cup-shaped sieve, into which the tea is put, and the boiling water allowed to run through the sieve into a tumbler, and the tea is ready for drinking. One great improvement is the use of tumblers for tea-drinking instead of cups. No milk is used, not from necessity, but from preference, and the tea presents a clear, almost blood-red appearance. A slice of lemon adds a good flavour. Whisky is not brought to any of the Aleutian Islands, so far as we could learn. Be it said, to the great credit and praise of the Alaska Commercial Company, that they sell no whisky or strong drink of any description whatsoever to the natives. They have maintained sobriety and industry in Alaska wherever they had the power to do so. But if the Aleut could obtain no whisky, he bought sugar, and from this and various other ingredients he manufactured an intoxicating drink called 'quass.' Until within a few years ago, there was a rival trading company on the field, and the efforts of the Alaska Commercial Company to limit the supply of sugar to each family proved fruitless, for if a man could not procure from the one store all the sugar he desired, he could easily complete his supply from the other. Now that the rival company has withdrawn, each family is allowed only one pound and a-half of sugar per week, and the result is that 'quass' is rarely, if ever, manufactured."

WESLEYAN MISSIONS.

The letters from the missionaries in China are full of accounts of trouble. Writing from Canton, the Rev. G. Hargreaves says: "The ill-starred month of September has

witnessed another outburst of Chinese fanaticism. This time the chapels and native Christians have been the objects of attack. On September 12, our chapel at Fatshan and the Tsing Un Mission chapel at the same place were attacked, looted, and partially destroyed. On September 14, the American Presbyterian chapel at Shek Lung suffered similarly. On September 15, two American Baptist chapels—one at Shek Kok and another at Tsing Un, both places situated on the North River—were looted, and more or less destroyed. On September 18, the English Church Mission chapel at Shiu Hing was looted of everything, and almost levelled to the ground. On September 20, our place at Ting Tak was cleared of everything, furniture and fixtures broken up, and the building slightly damaged. Last Sunday our chapel at Chau Tsiui was attacked, everything carried off, one wall pulled down to the ground, the bricks being arranged in piles, and the rioters quarrelling amongst themselves as to whom the various piles belonged. The tiles on the floor were taken up and carried off. In Chau Tsiui, Shiu Hing, and Tsing Un, houses and shops of native Christians were looted, and many sad cases of distress and suffering are recorded. Husbands were separated from wives, and children from parents. Christians everywhere are passing through hard and trying times—at least, so far as this province is concerned. Women have had their clothes torn off their backs, and some, with swords over their heads, were forced to recant their faith in Jesus. A few in the hour of trial, which proved the hour of weakness, shrank from the cross; others, I am happy and proud to say, said they would suffer death rather than give up their confidence, which hath great recompense of reward. Canton city is fairly quiet again. The excitement, due, of course, to the French imbroglio, has emptied our mission schools and temporarily put a stop to much of our work. The Fatshan hospital is still open; but more anon, when I will give you a full account of the rise and history of the present excitement. We fear we shall hear of other places. In fact, I dread receiving a native letter, lest it should contain an account of some disturbance."

The Rev. R. Walton Lewis, writing from Palmerton, in South Africa, relates the following curious incident: "We lay on a grass mat on that earthen floor for four hours. At last the chief entered, followed by a number of counsellors, who seated themselves round the inside of the hut, with the missionaries on their mat in the middle. Our chairman explained his errand through an interpreter. It sounded odd in such a place to hear our itinerant principle, our ministerial pledge to obey Conference, and the immutability of Conference appointments, laid down; but it was good to hear it all amid the surroundings of heathendom, and it gave new and romantic associations to some rules of the people called Methodists. At last the chief said, 'I object to your making a change of ministers just now, particularly without asking my views; but as you insist, I shall not stop Lwana from going out of my country.' Then it was that the chairman said he had come about another matter besides. He asked permission for the newly appointed missionary to come in and enter on his work at Palmerton. A moment's suspense, when I could hear my heart beating. Umgikela said 'No,' and he rose and left us. Our interview was over. The chief shook hands, afterwards, in token that it was from no personal ill-will or suspicion that he resisted a change of missionaries. All has been quiet at Palmerton since then; but the people cannot remain for very long as a missionary community without any pastor, and there is still the possibility that the chief may reconsider his decision."

MISSIONS TO THE AMERICAN INDIANS.

The *Regions Beyond* speaks of the opening of a new door in this branch of mission work It says: "Some useful work is being carried on at the Indian Reserve, Round Lake, U.S.A. Miss S. A. Dougherty, formerly of Northern Wisconsin, has recently commenced teaching the native children, and the day-school is well attended. The people are all heathen, but are very kind, and say they are willing and glad to hear more of the good news of which they know so little, but they have not yet given up their dances. They are not wild, dressing generally in the civilized costume, while some live in houses. Most of them have reached that lower depth of civilization, the whisky-shop. The chief, Kahgegabe, who calls the ladies of the missionary party daughters, and often sends them fish and other gifts, says when he looks at the improvements in the appearance of his band, he is proud, but then the vile whisky-seller makes them beasts, while he is powerless to help it. He does not drink, but white people are crowding round the reserve; and just over the boundary line is a saloon, from which in some way, though its keeper protests he does not sell drink to the Indians,

they get enough to make night-time hideous with their revels. The sound of their yells, curses, and shots in the night can be heard quite a distance, and is often terrific. The day-school is well attended, at least half being grown-up scholars who, never having had school privileges, are anxious to learn to read and write, and study eagerly when necessary work does not prevent their coming. Prayer is asked for them. Their good behaviour, application to study, and the progress some are making is surprising. The Indian women are kind and willing to listen, and say, 'That is very good, but it is strange to us.'"

Evangelical Alliance.

ANNUAL WEEK OF UNITED AND UNIVERSAL PRAYER,

JANUARY 4—11, 1885.

THE usual West-end meetings will be held daily in STEINWAY HALL, LOWER SEYMOUR STREET, PORTMAN SQUARE, commencing at 11.30 each morning.

The following is the programme for the week:—

MONDAY, January 5.—*Praise and Thanksgiving:*—For the long-suffering love and faithfulness of God; for His many answers to prayer graciously vouchsafed during the past year; the gifts of His Fatherly goodness and mercy; the general preservation of peace; for the opening of all countries to the Gospel, and for the power of the Holy Spirit in its publication; also for the blessing which attended the recent International Conference at Copenhagen.—Psalm lxxxix. 1—29; Psalm cvii.; Isai. lxi.; Acts xiii. 26—28; Psalm lxvii.; Psalm cxxxiii. Chairman: Sir W. MUIR, K.C.S.I., LL.D. Address by the Rev. H. W. WEBB-PEPLOE, M.A., Vicar of St. Paul's, Onslow Square.

TUESDAY, January 6.—*Humiliation and Confession:*—On account of national sins and the increase of lawlessness; the non-recognition of God's judgments in public calamities; unfaithfulness to God and His truth; for personal transgressions; the growth of infidelity and superstition; desecration of the Lord's-day; with prayer that the Holy Spirit may convince of sin and lead men to repentance.—Dan. ix. 3—19; Isai. lvii.; Hosea xiv.; Psalm li.; Luke xiii. 1—9, and from verse 24—36; Rev. iii. 14—22; 1 Cor. iii.; Deut. xxx. Chairman: DONALD MATHESON, Esq. Address by the Rev. DONALD MACLEOD, Minister of the National Scotch Church.

WEDNESDAY, January 7.—*Prayer for the Church of Christ:*—That all believers may be filled with the Holy Spirit; that the unity of the Church of Christ may be manifested and brotherly love increase; that the Churches may more deeply realize their responsibility in regard to increased evangelistic work among the masses; and that the Lord's coming may be more earnestly looked for. That all pastors, evangelists, teachers, and workers may become fervent in spirit, diligent in their ministry, and faithful in preaching Jesus Christ and Him crucified; for Sunday-schools; and for the better observance of the Lord's-day.—Ephes. iii. 13—21; John xiv. 15—27; 1 Thess. v.; 1 Cor. iv.; 1 John iii. 16—24; John xvii. 14—26; John xx. 19—29; 1 Cor. ii. 1—8. Chairman: Col. PUGET. Address by the Rev. ARCHIBALD G. BROWN, Minister of the East London Tabernacle.

THURSDAY, January 8.—*Prayer for Families and Instructors of Youth:*—That God's goodness and mercy may not be withdrawn, and that the Word of God may run and be glorified; that Christian parents may more fully recognize the obligation to train up their children in the fear of God; that young people may be saved from intemperance, immorality and other sins; for universities, schools, professors, teachers, and students for the ministry.—Matt. v. 1—16; Micah vi. 1—8; Malachi iii.; Prov. xxiii. 12—26; Ephes. vi. 1—18; Prov. ix. 1—18; Deut. vi. 1—15; Prov. viii. 12—36; Prov. xxii. 1—11. Chairman: GEORGE WILLIAMS, Esq. Address by the Rev. FREDERIC GREEVES, D.D., President of the Wesleyan Conference.

FRIDAY, January 9.—*For the Nations:*—For rulers and governments, and all in authority; for the prevention of war; that all laws which favour vice and cruelty may be removed; that wicked men and their conspiracies may be confounded, and loyalty and good

citizenship prevail; for soldiers and sailors; for the removal of the opium traffic, intemperance, and the social evil; and for the suppression of all that is impure in art or literature.—Isai. xl. 9—31; 1 Tim. ii. 1—8; Eccles. viii.; Psalm cxlvi.; Prov. xxiv. 15—25; Isai. xxxii.; Psalm lxviii. 1—21; 2 Chron. xxix. 10—20. Chairman: Sir W. McArthur, K.C.M.G., M.P. Address by the Rev. E. A. Stuart, M.A., Vicar of St. James', Holloway.

Saturday, January 10.—*For Missions, Home and Foreign:*—For the outpouring of the Holy Spirit and the spread of the Gospel in all lands; for more labourers to be sent forth endued with power from on high; for native Christians, that they may be established in the faith, and become more earnest in seeking the salvation of their countrymen; for all missionaries; for God's ancient people Israel, and the conversion of many to the faith of Christ; for increased blessing to attend the circulation of the Scriptures, and the religious training of the young in missionary schools and colleges.—Joel ii. 23—32; John vii. 37—40; Jerem. xxxiii. 7—26; Zeph. iii. 16—20; Rom. xi. 13—36; Acts x. 34—48, and xi. 16—18; Isaiah lv.; Matt. ix. 35—38; 1 Thess. ii. Chairman, J. H. Fordham, Esq. Address by the Rev. Bishop Taylor, of the Moravian Church.

Collections will be made after each meeting. Special contributions are also invited towards defraying the large expenses necessarily incurred in promoting the observance of the Week of Prayer throughout the world.

The South London Branch of the Alliance have arranged for meetings daily during the week: Metropolitan Tabernacle, Monday, at seven; Lecture Hall, Wesleyan Chapel, Brixton Hill, Tuesday, at half-past seven; Lecture Hall, Presbyterian Church, Clapham Road, Wednesday, at half-past seven; Lecture Hall, Denmark Place Chapel, Cold Harbour Lane, Thursday, at half-past seven; the Schoolroom, St. Matthew's, Church Road, Brixton, Friday, at half-past seven; the School-room, York Street Chapel, Walworth, Saturday, at half-past seven. The addresses will be given by the Rev. J. A. Spurgeon, Rev. Hugh Price Hughes, M.A., Rev. D. McEwan, D.D., Mr. A. J. Arnold, Rev. N. A. Garland, M.A., and Rev. P. J. Turquand.

Among the numerous series of meetings to be held in various parts of the Metropolis the following may be specially mentioned: Exeter Hall (arranged by the Young Men's Christian Association), daily, Saturday excepted, at one o'clock; Conference Hall, Mildmay Park, daily, mornings at eleven, and evenings at seven; Centenary Hall, Bishopsgate Street (arranged by the Young Men's Christian Association), two meetings daily, at twelve and at one o'clock; St. Paul's, Onslow Square (Church Room), daily at five o'clock, but on Saturday, at half-past seven o'clock; Conference Hall, Eccleston Square, daily, Saturday excepted, at half-past eleven and eight o'clock.

All who arrange for the observance of the Week of Prayer are requested to communicate the results to the Secretaries of the Alliance, 7, Adam Street, Strand, London. It is specially desired to have a complete list of the places in foreign countries where meetings are held.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of Council was held on Thursday, Dec. 11; Donald Matheson, Esq., in the chair. The Scriptures were read by the Chairman, and prayer was offered by the Rev. H. E. Brooke.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. R. R. Meadows, Dorchester.
Rev. Geo. Latham, Clapham.
H. Thos. Woods, Esq., Streatham.
Harry Day, Esq., Worcester.
T. Boyce, Esq., Worcester.
Rev. J. S. Foster, Worcester.
Rev. R. Thursfield, M.A., Worcester.
Mrs. Thursfield, Worcester.
Mrs. Brace, Worcester.
Rev. C. R. Howell, Hastings.
Mrs. Kirwood, Hereford.
Rev. A. G. Gristock, M.A., Hereford.
Rev. G. B. Bennett, M.A., Hereford.
Rev. J. O. Hill, Hereford.
Rev. H. J. Tanner, Hereford.
Rev. H. Sykes, Hereford.
Rev. C. H. Dearsley, B.A., Hereford.
Miss Thackway, Hereford.
Miss Alice Rushton, Hereford.
Mrs. Jancy, Hereford.
Miss M. J. Turner, Hereford.
Miss Jones, Hereford.
Miss Thomason, Hereford.
Miss Jane Thomason, Hereford.
Rev. F. W. Macdonald, Handsworth.
E. Gane, Esq., Handsworth.
Mrs. Benjamin Smith, Handsworth.
D. S. Hasluck, Esq., Handsworth.
Mrs. Hasluck, Handsworth.
Mrs. Wrenford, Newport, Mon.
Rev. B. Bramham, Newport, Mon.
Wm. Graham, Esq., Newport, Mon.

Mrs. Graham, Newport, Mon.
Mr. W. J. Lloyd, Newport, Mon.
Mrs. Lloyd, Newport, Mon.
Mrs. Wood, Newport, Mon.
Rev. W. B. Garnett-Botfield, M.A., J.P., Shiffnal.
Rev. C. R. Bradburne, Newport, Salop.
Edwin Dixon, Esq., Wellington, Salop.
Mr. Jas. Edge, Wellington, Salop.
Alfred Green, Esq , Wellington, Salop.
Mrs. T. L. Butler, Wellington, Salop.
Mrs. Knowles, Wellington, Salop.
Miss L. M. Drury, Ryde.
Mrs. De Montmorency, Ryde.
Rev. S. Sabine Knight, Ryde.
Hon. C. C. Hewitt, Ryde.
Rev. J. Saunders, Ryde.
Rev. R. J. Hopwood, Ryde.
Rev. J. Eglinton, Ryde.
Rev. Dr. Sall, Ryde.
S. Crump, Esq., Ryde.
Mrs. Crump, Ryde.
Mrs. Walter Abbey, Bath.
Rev. P. W. G. Filleul, Bath.
Miss Edgell, Chippenham.
Rev. H. G. Thwaites, Newport, Isle of Wight.
Mrs. Thwaites, Newport, Isle of Wight.
Miss Lowry, Newport, Isle of Wight.
— Eldridge, Esq., Newport, Isle of Wight.
Mrs. Eldridge, Newport, Isle of Wight.
Mrs. Stratten, Newport, Isle of Wight.
E. P. Pearce, Esq., Southborough.
Mrs. Pearce, Southborough.
Mrs. Jarvis, Southborough.

DEPUTATION WORK.

Mr. Arnold reported, on behalf of General Field and himself, deputation visits paid by the former to the Isle of Wight, and by the latter to Worcester, Hereford, Handsworth, Newport (Mon.), and Wellington (Salop), where drawing-room and public meetings had been held on behalf of the Alliance.

The Council desired that their best thanks be presented to ladies and gentlemen who so kindly opened their houses for meetings.

OBITUARY.

Reported, the death of Findlay Anderson, Esq., of Edinburgh, and of the Rev. J. A. Aston, of St. John's, both members of the Council, the former having been also for many years one of the Hon. Secretaries of the Edinburgh Branch of the Alliance; also the death of the Rev. John Thomas, who had been for several years the Secretary of the Branch at Swansea; and of Pasteur Anet, Chairman of the Brussels Committee of the Alliance.

It was resolved that the Secretaries be instructed to convey to the relatives of the deceased the sincere expression of the sympathy of this Council with them in their bereavements.

THE WEEK OF PRAYER.

A letter was read from the Rev. J. D. Kilburn, of St. Petersburg, reporting that arrangements are being made for the observance of the Week of Prayer in that city; also that a Saturday evening prayer-meeting is regularly held, though the attendance is not large.

DEPUTATION WORK.

Lieut.-General Field, C.B., paid a week's visit (from the 24th of November) to the Isle of Wight for the purpose of strengthening and extending interest in the Evangelical Alliance and its operations. At Ryde, a drawing-room meeting and a public one in the Odd-fellows' Hall were held. General and Mrs. Carr Tate also very kindly invited to their house, to meet the deputation, all the ministers of the various churches in the town. Mr. and Mrs. Holt Skinner convened the drawing-room meeting, which was largely attended; and as an old member of Council, Mr. Holt Skinner gave an earnest testimony to the spirit of love in which the work of the society was always carried on. The public meeting was the United Monthly Prayer-meeting of the Ryde Branch of the Alliance. Two hundred or more members and friends were present, and the liveliest interest was felt in the address; an account of the late General Conference at Copenhagen was also given.

On the 28th of November, General Field visited Newport, and it was the first time that any kind of meeting had been held in the town to receive an address on the subject of the Evangelical Alliance. The Rev. H. G. Thwaites kindly presided in the Legh Richmond Hall, at 3 P.M., and although the number of friends was not large, yet the feeling manifested in favour of the society was encouraging, and Mr. and Mrs. Thwaites set the example, which others followed, of giving their names to join the Evangelical Alliance as members.

At Sandown, on the 1st of December, at 3 P.M., in St. George's Hall, Christian friends assembled, and General Field gave an address on the principles and progress of the Alliance work at home and in foreign lands, also an account of the General Conference at Copenhagen. The Rev. L. C. A. Mouton presided, and a liberal collection at the door witnessed to the warm interest which had been excited.

Besides the meetings held for the Evan-

gelical Alliance, General Field was invited during his stay to give Gospel addresses to poor people, and on four occasions he was enabled to do this.

Mr. Arnold spent the week commencing November 24 in visiting Worcester, Hereford, and a few other places in the West.

At Worcester, the Rev. R. and Mrs. Thursfield kindly convened a drawing-room meeting at their residence, Rose Bank, in the afternoon of November 24, when several of the clergy and ministers, as well as many other friends, listened with deep interest to the address of the Secretary on the principles and the recent work of the Evangelical Alliance. In the evening, a public meeting was held in the room of the Young Men's Christian Association, the Rev. W. Wright, Rector of St. Peter's, presiding. At this meeting Mr. Arnold spoke more particularly of the work of the Alliance in promoting united prayer and religious liberty.

On November 25, meetings were held at Hereford; the Rev. G. H. Kirwood, Vicar of St. Martin's having kindly convened a drawing-room gathering for the afternoon in the Museum Room, and a public meeting for the evening. Notwithstanding very inclement weather, both meetings were well attended by the clergy, ministers, and other friends. This was the first time that any meeting on behalf of the Alliance had been held in Hereford, and the Secretary's statements were received with deep interest. Much of this was due to the admirable arrangements made by the Rev. G. H. Kirwood, who, having obtained from Mr. Arnold an outline of the various subjects to be touched upon in the addresses, published a syllabus with the invitation for each meeting. The afternoon address dealt with the objects, principles, and spirit of the Alliance; direct and indirect results of the Christian union manifested in the Alliance; cases of religious persecution which have called for the intervention of the Alliance; and the results of some of the International Conferences. In the evening, the Secretarial address was specially devoted to details of the great blessing which has followed the observance of the Universal Week of Prayer, and to a brief account of the recent Conference in Copenhagen. The Rev. G. H. Kirwood, who presided at one of the meetings, spoke warmly of his early recollections of the Evangelical Alliance, and referred to the great interest awakened by the united observance of the Week of Prayer in the city of Hereford.

On November 26, by the kindness of the Rev. John Hartley, Mr. Arnold had the opportunity of addressing the students at Handsworth College, Birmingham. A number of Christian ladies and gentlemen from the neighbourhood had also been invited to the meeting, and all were interested in the statement of Alliance work.

At Newport (Mon.), on November 27, Mr. and Mrs. Graham kindly convened a drawing-room meeting at their residence, Oakfield. The Rev. B. Bramham, who presided, expressed on behalf of the friends present their cordial thanks to the deputation for his address, which had greatly interested them.

On Nov. 28, Mr. Arnold proceeded to Wellington (Salop), where Dr. and Mrs. Cranage had kindly convened a drawing-room meeting at the Old Hall. There was a good attendance, notwithstanding unfavourable weather, and much sympathy was expressed with the aims and the work of the Alliance. The Rev. W. B. Garnett-Botfield, J.P., presided, and expressed his cordial approval of the principles enunciated in the Secretary's address, as well as gratification with the report of the good work which had been done and was still being carried on under God's blessing. Dr. Cranage, and other friends, also spoke cordially to the same effect.

At these various meetings many Christian ladies and gentlemen gave their names for enrolment as members of the Alliance.

IRISH BRANCH.

A MEETING of Council of the Irish Branch of the Alliance was held in Dublin early in December. Colonel W. H. Noble presided. The meeting was opened with reading the Scriptures and prayer.

DEPUTATION VISITS.

The Secretary reported that since the previous meeting he had visited the following cities and towns in the North of Ireland: Dundalk, Armagh, Portadown, Lisburn, Antrim, Ballymena, Coleraine, Londonderry, Larne, and Carrickfergus. Meetings have been held in nearly all these places, and large congregations have been addressed by the deputation each Lord's-day. Valuable assistance had been rendered by the Rev. J. G. Rainsford, Incumbent of Dundalk, and the Rev. Dr. Wright, Incumbent of St. Mary's, Belfast.

The annual meeting of the Belfast Branch

was held on Monday, Nov. 10, in the Clarence Place Hall, Belfast; Robert L. Hamilton, Esq., J.P., presided. Addresses were delivered by the Chairman, the Rev. D. Mullan, Rev. Dr. Donald, Rev. Dr. Wright, and Dr. Barnett.

The cordial thanks of the Council were given to the Rev. J. G. Rainsford and the Rev. Dr. Wright for their kindness in advocating the cause of the Alliance.

NEW MEMBERS.

The following persons were unanimously elected to the membership of the Alliance: Mr. and Mrs. Warnack, Mr. Thos. McDowell, Armagh; Rev. Edward Simpson, Rev. Robert McCaughan, Mr. James Beattie, Mr. George Chesney, Mr. S. J. Macartney, Mr. John Allen, Mr. Moses Ervine (Ballymena), Mr. Robert Garrett, Rev. J. L. Bigger, B.D., Mr. T. G. Perry, Rev. Samuel Hollingsworth, Mr. John Stevenson, Rev. J. L. Rentoul (Lisburn), Mr. Robert Greer (Londonderry), Mr. Alexander Williams, J.P., Rev. W. J. Jackson, M.A., Mr. George Baine (Larne).

The following gentlemen were unanimously nominated members of Council: Rev. J. L. Woods, Dublin; Mr. Thomas A. Ferguson, Limerick.

MADAGASCAR.

A resolution was received from the Belfast Committee, drawing the attention of the Council to the war at present going on between the French and the people of Madagascar, and expressing a hope that something could be done, through the friendly offices of the British Government, towards the restoration of peace.

After full consideration, it was decided to communicate with the Council in London on the subject, and to take whatever further steps might be deemed necessary towards the attainment of this object.

WEEK OF PRAYER.

The arrangements for the observance of the Week of Prayer were considered and authorized by the Council.

OBITUARY.

The Secretary reported that since the previous meeting two of the oldest and warmest friends of the Alliance in Ireland had been called away—Mr. James Alexander and Mr. William Cochrane, both of Limerick. They had been members of the Council since the reorganization of the Irish Branch, and till the last had taken a deep interest in its proceedings. The Secretary was requested to convey to Mrs. Alexander and Mrs. Cochrane their sincere sympathy in their bereavement.

The proceedings were concluded with prayer.

RELIGIOUS LIBERTY IN TURKEY.

THE following letter, which appeared in the *Times* of the 20th ult., will be perused with painful interest:—

"TO THE EDITOR OF THE 'TIMES.'

"Sir,—We are frequently reminded that religious liberty in the Ottoman Empire is guaranteed by existing treaties, and for some time past there has been little cause to question the statement. But a case has just been brought before the Evangelical Alliance, the particulars of which I trust you will permit me to mention in the columns of the *Times*.

"It appears that a certain Turkish teacher from the town of Neo Shehir, near Cæsarea, 'was on his way to Constantinople, together with his family and several of his pupils, for the purpose of going to a Christian land, in order to enjoy the privileges of Christian instruction, and freedom to profess openly the Christian faith.' He seems to have changed his religion without the intervention of any missionary, but on reaching Marsovan he was provided with a letter of introduction (dated Oct. 23) from the American missionary to the Secretaries of the Branch of the Evangelical Alliance at Constantinople. Before arriving at the capital he and his companions were put under arrest. Our informant goes on to state: 'This week we learn that the above-named teacher and his companions were put under arrest on their arrival here, and are kept in close confinement. We know where they are, but cannot communicate directly with them. We have, however, definite reasons for believing that the discipline of semi-starvation is being used to bring them to terms. What other discipline is used is left to conjecture. The case seems to be one of religious persecution pure and simple, and in flagrant violation of the Treaties of Paris and Berlin. . . . We have been unable to secure any direct communication with these men, although in former religious persecutions of Turks who became Christians, either in 1864 or 1875, we were allowed freely to see the men in their place of confinement. But we have learned indirectly that, seeing at Samsoun that he was likely to fall into the hands of the Government, he placed his family in safety there.'

"The whole matter having received the consideration of the Turkish Branch of the Alliance, a statement of the case was submitted to Her Majesty's representative at Constantinople, and he will doubtless do all he can on behalf of these poor men. But the immediate effect produced has been that they were removed from the police-station where they were first incarcerated, thus enabling the Turkish officials to state that there were no such persons in prison at the place named in the original representation.

"It will be the duty of the Evangelical Alliance to urge this matter on the attention of the Turkish Government; but perhaps the publicity given in the *Times* to the facts stated above may lead the responsible authorities in Constantinople to see the wisdom of taking such action as shall prevent the repetition of persecutions which a few years ago created so painful an impression throughout Europe.—I am, Sir, yours faithfully,

"A. J. ARNOLD,
"Sec. Evangelical Alliance.
"7, Adam Street, Strand, London,
Dec. 17."

THE GOOD CONFESSION.

(Abstract of an Address delivered at Brighton on the occasion of the Annual Conference of the Evangelical Alliance, October, 1884, by the Rev. CLEMENT CLEMANCE, D.D.)

[The address not having been reported, and having been delivered in a free, conversational style, with the aid of only rough notes, it is not possible to do more than to give, generally, the substance of what was then spoken.]

IN the meetings and addresses which have preceded, we have been dwelling on our Lord's commission to us, to go forth everywhere, baptizing and teaching; and also on the fact that we are thus to go forth in His name, and in reliance on His strength, because He has all authority in heaven and in earth. He has bidden His people go forth to proclaim Him as the Son of God, and as the Saviour and Lord of men. It cannot be unsuitable, as we are about to close these gatherings, to look upon this world-wide work entrusted to us, from another point of view.

Looked at from the standpoint of the Saviour's command, it is *His commission to us* that we should go out baptizing and teaching in His name. Looked at from the standpoint of our holy service, *this is the confession* which we are to ring out, of Him and for Him. We fulfil the commission as we make the confession—"Jesus Christ is Lord." There is, however, a certain Scripture phrase found in 1 Tim. vi. 13, which is—"the good confession." This is one of the instances in which the Revisers have done good service, first in using the word *confession* instead of *profession*; and then in assigning to the definite article its proper force; so that instead of "*a* good *profession*," we now read "*the* good *confession*." This phrase is used by the Apostle in reference to Timothy's avowal of his Lord before many witnesses, and also in reference to Christ's avowal of Himself before Pontius Pilate. In both cases the substance was the same. In one case it was the confession of and for Christ, in the other the confession by Christ, that He was Lord of all and King of men, the Son of God and Son of man; He who should come, who had come, and who would come again. And these three assertions enclose, in fact, the essence of the Christian faith. It is this that the Apostle once and again calls "the good confession," not merely "*a* good confession," but "*the*." By the very terms of it, it must stand alone. For if the Lordship over *all* things in *all* worlds is in Christ's hands, then He must be "the pre-eminent One." He can have no rival. Even so. Back, back, back, of all created things, the substance behind all phenomena of time and sense,—there is descried by faith, "the everlasting Son of the Father," as "God over all, blessed for evermore," the Representative of the great Invisible, to this dark and sinful world!

The avowal of this is, emphatically, the *good* confession. Such it must be if it satisfies the understanding, if it approves itself to the enlightened conscience, if it elevates the morals, and purifies social life. That it meets these conditions we propose to show.

1. Looked at intellectually, "the good confession" is the only one which fills up the terrible blank which philosophy reveals.

It is worth while to consider the fact that during the past twelve months the aspect of unbelief has entirely changed. The word "Agnosticism," which has done duty for some twenty years, has been complained of by one of our foremost men, because, while it implies or declares that something is *unknown*, it fails to recognize the fact that something is certainly known. Let us, then, ask the Agnostic, "What is it that you *do* know?" His reply is, "Amid the mysteries which

become the more mysterious the more they are thought about, there will remain the one absolute certainty that" we are "ever in presence of an infinite and eternal energy, from which all things proceed."* This is *known*, known with *absolute certainty!* There is an energy. This energy is infinite; it is eternal. All things proceed from it. It appears, then, that the Agnostic knows a great deal; as much, indeed, as any Theist can possibly know, without the revelations of the Bible. If all things have come out of this infinite energy, then all things must, potentially, have been in it. But there is such a thing as personality. But if personality has come out, then personality must be in. "Well," the Agnostic would reply, "I grant that if personality came out, something equivalent to personality must have been in; only my contention is this: that in the ultimate reality transcending human thought, if it be or have personality, such personality must be so much greater than ours, that we have no name by which to express it." "Precisely so," replies the Christian Theist; "but, first of all, because there is something greater than our personality, it does not follow that personality is lost, but that our personality is surpassed by something greater. The greater, however, includes the less. Secondly, by the terms of the previous statement, this energy is infinite. Infinity includes both quantity and quality. But if so, then this energy can tell us something about itself. And yet more. Christ has come in the name of that infinite and eternal energy. He has told us its name. He declares that its personality is so great that we have no word by which to express it. That inexpressible name He has revealed as Father, Son, and Holy Ghost—a Tri-unity—Three in One!"

Thus, while the Agnostic perceives an awful blank, it is by Christ, and by Christ alone, that the chasm is filled up. It is just as true now as as it was 1,800 years ago, that "the world by its wisdom" knows not God; and with thankful exultation may the believer exclaim, in the presence of the most "advanced" philosophy of the day, "I am not ashamed of the Gospel of Christ." All the united wisdom of all sages and ages can bring naught to satisfy the cravings of the understanding. But He in whom dwelleth all the fulness of the Godhead bodily, has revealed to us alike the name and nature of that "infinite and eternal energy from which all things proceed." To avow HIM, then, is, emphatically, to witness "the good confession."

2. The confession of Christ as Lord indicates the highest standard of morality. For in making this avowal, we not only acknowledge the divinity of His claims when He tells us what He is, but also the force of His demands when He tells us what we must be and do. His words are, "Love your enemies;" "Bless them that curse you;" "Do good to them that hate you, and pray for them that despitefully use you and persecute you;" "By this shall all men know that ye are my disciples, if ye have love one to another." In following Christ, then, we are confessing as Leader one whose motto from first to last is truth—righteousness—love. Let the unbeliever point out to us a nobler way of life, *if he can.*

We have no reason to suppose that any section of unbelievers has been endeavouring to ascertain which of them could pen the most stupendous inaccuracy. Whether they have or no, no living man could write a sentence more directly contrary to the truth than this: "It [the ideal of Positivism] is a better one than the Christian ideal, which invites, or enforces, the regulation of a merely personal calculation."† Shame on men who can write such travesties of truth! Nowhere in all human history has the law of self-sacrifice for others received such grand illustration and such repeated enforcement as in the life, the death, and the precepts of the Son of God.

3. Let this confession, that Jesus Christ is Lord, become universal, and nothing more is needed for the complete regeneration of the individual, the family, the village, the town, the city, the world. With this as the fixed point of faith and avowal, the thinker would have a centre of repose in his religion, and the reasoner would be sure to see light in God's light. Where the spirit of this confession pervades men, speaking will be always with grace, without a corrupt word; fellowship of heart with heart will be close, deep, and warm. He who rules will do it with kindness, and he who serves with faithfulness. The buyer will never drive a hard bargain, nor the seller overreach the buyer. The employer of labour will seek the best interest of those he employs, and the employed ones the welfare of those who employ them. Righteousness will rule. No deceit will enter

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* *Nineteenth Century*, Jan. 1884, p. 12.
† "The Agnostic Annual," 1884, p. 36.

into our manufactures, no dishonesty into commerce, no corruption into politics, no wrong into international intercourse. With this golden band encircling all—"Jesus is Lord"—there would be peace in the heart, light in the dwelling, love in the family, purity and good-will in the social circle, and in town and city life; yea, there would be a healthful and health-giving influence throughout the world. A perfect sociology will be attained when all acknowledge Jesus Christ as Lord.

GOD'S OMNIPRESENCE AS RELATED TO MAN'S CONDUCT.

No fact in Holy Writ is stated in sublimer language than that of the Divine Omnipresence. David's conception of the Infinite One was that of a universal Sovereign manifesting His personality most gloriously from His throne in heaven, but not having His presence limited, like that of a human monarch, to the place which held His throne. On the contrary, he conceived of the Divine essence as universally diffused. He saw God everywhere. In the utmost borders of the sea, in hell, in heaven, in the darkness, in the light, wherever he could in imagination place himself, he felt constrained to exclaim: "Thou compasseth my path and my lying down. . . . Thou hast beset me behind and before." And then, as if despairing to find one spot in the universe not pervaded by the essence of the great Unseen, he exclaims: "Whither shall I go from Thy Spirit; or whither shall I flee from Thy presence?" And God's response to this sublime inquiry is, in the words of Jeremiah: "Can any hide himself in secret places, that I shall not see him? . . . Do not I fill heaven and earth? saith the Lord."

Charnock says that when men asked Basil, "How shall we do to be serious?" he replied: "Mind God's presence." To their inquiry, "How shall we avoid distractions in service?" he responded: "Think of God's presence." To the question, "How shall we resist temptations?" he answered: "Oppose to them the presence of God."

These responses of Basil illustrate the place which the mysterious fact of God's Omnipresence should occupy in the lives of men. They resolve it from the sphere of metaphysical speculation into the realm of experience. It is doubtless lawful, if not profitable, to hold it before the intellect with reverent effort to take in the vast conception of the infinite essence diffused throughout infinite space, in and about everything, yet separate from all things. It may be right to hold it before the imagination until, catching glimpses of its sublimity, one's soul is thrilled with inexpressible emotion. But its true, its highest use is to keep it before the conscience and the affections. To so realize the thought that God is above, beneath, and around one, as to feel the heart swell with reverence, adoration, gratitude, and love, and the conscience shrink with abhorrence from every thought, desire, or act that He, the Holy One, is known to hate, thus to dwell on the Omnipresence of God is, to cite John Foster, "to make a temple in every place I may be in; to realize it is to begin actual worship; whatever I may be about, to indulge it is to make all other existence fade away."

Just before entering upon his political career, John Milton spent some fifteen months on the continent of Europe, chiefly in Italy. While there he was introduced for the first time in his life to social life in very high places. Great men honoured him, flattered him, made him the lion of the hour. His handsome face and elegant figure won the admiration of fashionable ladies. Like Tasso's Tancred, he was moving amidst allurements which enchant the senses. But he carried with him a shield of brass, and temptation did him no hurt. What that shield was the following memorable words, written after his return to England, will reveal:—

"I take God to witness that in all those places where so many things are considered lawful, I lived sound and untouched from all profligacy and vice, having this thought perpetually with me, that though I could escape the eyes of men, I certainly could not the eyes of God."

The restraining effect of this great conception is heightened if the thought of God's presence is associated with that of the love which beams in His observing eye. That eye is not hard, cold, threatening, and repulsive, like that of an austere, pitiless judge seeking to condemn and punish; but soft, tender, and pitiful, like that of a benignant monarch, looking for signs of repentance in a malignant traitor, or for evidences of love and faith in a royal subject. The Omnipresent One is seeking, not to destroy, but to save. David seems to have taken this view when he said affectionately to Him who encompassed "his path," "Thou hast beset me behind and before, and laid Thy hand upon me." One of the old commentators interprets the term *beset* by the military word *besiege*, and thinks the Psalmist looked upon

himself as a soul besieged by the Holy One seeking to subject him to this law of love and righteousness. This exegesis may be disputed by some critics, but the thought is beautiful, and in substantial accord with the spirit of both the Old and New Testaments. The purpose of our divine environment is at one with that which brought the incarnate Christ from heaven and earth, even to seek and to save the lost.

What is this military figure but an expressive rhetorical statement of the truth, that God is constantly and in various ways impressing His personality upon the human soul? His existence He has written indelibly on its institutions. His righteousness is inscribed as with a pen of iron in universal history, which demonstrates that human peace and dignity are indissolubly joined to right action, and that the "wages of sin is death." This perfection is also proclaimed in every enlightened conscience, which smites the wrongdoer and warns him that retribution awaits him in the future. His goodness is preached to the attentive soul by the voices of nature perpetually addressing his senses. His merciful love, the crowning glory of His nature, is exhibited in the life and death of His eternal Son. By these means, the Omnipresent Spirit so environs a man that, look whichever way he will, behind or before, within or without, he sees the Omnipresent. In fact, he can only escape impressions from God's personality by wilfully closing his eyes, stopping his ears, and devoting his thoughts to the earthly. God "compasses his path." Does the reader inquire, To what end? Our Lord Himself answers his question when he says, "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." Hence God "besets men behind and before," that He may so impress His personality upon them, so teach them to know Him, as to reproduce an image of Himself in them by the Holy Spirit, thereby saving them from self, from sin, from spiritual misery, and putting them into possession of peace, love, and purity.—*N. Chr. Adv.*

CONTRIBUTIONS RECEIVED SINCE NOVEMBER 20, 1884.

	£	s.	d.
Rev. E. L. Roxby	0	10	6
Major-Gen. C. J. Cooke	0	2	6
Miss Lush	0	10	6
Percy J. F. Lush, Esq.	0	10	6
C. Montague Lush, Esq.	0	10	6
Leamington Subscriptions, per F. C. Grant-Ellerton, Esq.	5	14	0
Ditto Collection at Meeting	1	7	0
Rev. A. Gardiner	0	2	6
Mrs. Fraser	0	2	6
Alfred Warren, Esq.	0	10	0
General Stevens	1	0	0
Mrs. Stevens	1	0	0
Shepherd's Bush Collection, per Rev. C. Graham	1	11	6
F. Solly-Flood, Esq.	1	0	0
D. Ferguson, Esq.	0	5	0
Mrs. Lionel Clarke	0	2	6
L. Coppard, Esq.	0	10	0
Rev. A. Evill	1	0	0
Mrs. Downs	1	1	0
N. J. Powell, Esq.	1	1	0
A. Briggs, Esq.	1	1	0
G. F. White, Esq.	5	5	0
Worcester Subscriptions, per J. Gaunt, Esq.	5	3	0
Mrs. Claude Bell	0	5	0
Miss Rickman	0	10	0
Miss Barton	0	10	0
Rev. Dr. Williamson	0	10	6
Rev. Dr. Moulton	1	1	0
Miss Nolloth	0	5	0
Mrs. B. Smith	0	2	6
Rev. W. R. Garnett-Botfield	1	1	0
Rev. G. Waterman	0	5	0
C. R. Stooke, Esq.	0	10	0
T. C. Gibson, Esq. (2 years)	1	0	0
Mrs. Whelpton	1	1	0
Rev. J. Millar	0	10	0
Rev. Principal Douglas	0	10	0
Rev. S. N. Taylor	0	5	0
Henry Wright, Esq.	1	1	0
Mrs. Bond-Cabbell	1	1	0
Rev. Dr. Lyth	0	5	0
Rev. R. D. Aldwell	0	5	0
South London Branch, per E. Bailey, Esq.	21	0	0
Mr. J. J. O. Evans	0	1	6
Rev. J. M. Stephens	0	1	6
W. Watson, Esq.	0	2	6
Mrs. Gibson, sen.	1	1	0
Rev. G. and Mrs. Müller	2	2	0
Colonel and Mrs. Birney	1	1	0
Rev. Mr. Holden	0	2	6
Miss Walkington	0	2	6
Miss H. Williams	0	10	6
G. E. Hannam, Esq.	1	1	0
Rev. J. T. Wrenford	0	5	0
Rev. R. Balmer	0	10	0
R. C. Morgan, Esq.	2	2	0
Miss Mason	1	1	0
T. A. Ibbetson, Esq.	0	5	0
Miss Foy	0	10	6
Rev. J. Hudson Taylor	0	10	6
Mr. H. Bell	0	2	6
R. Johnston, Esq.	1	1	0
Colonel and Mrs. Elphinstone	1	1	0
Miss Bogle	0	10	6
Rev. Dr. Cooke	0	5	0
Miss Whateley	1	1	0
Mrs. Hanson	1	1	0
"In Memory of Saml. Hanson"	1	1	0
G. Curme, Esq.	0	10	6
Mrs. Curling	0	10	0
Colonel Gabb	0	10	0
J. D. Alcroft, Esq.	5	0	0
Brighton Conference (Balance of Collections), per General Stileman	6	14	5
"A. G."	0	10	0
Mrs. Taylor (don.)	0	5	0
Rev. Dr. Stoughton	0	10	0
Miss Sargent	0	10	0
Miss Daniels	0	2	6
Rev. J. McCarthy	0	10	0
H. Snelling, Esq.	0	2	6
W. H. Haslehurst, Esq.	0	2	6
B. M. Tite, Esq.	1	1	0
Per W. Banks, Esq.	0	5	0
Rev. H. Smith	0	2	6
Rev. C. Hort	0	2	6
W. S. Seton-Karr, Esq.	1	0	0
Sheffield Subscriptions, per J. Wilson, Esq.	3	15	0
Rev. J. Wilkinson	0	10	6
Rev. W. Page	0	10	6
Hon. P. C. Hill	1	1	0
Mrs. Hill	0	2	6
Miss F. Dimmas	0	2	6
Mrs. C. J. Farrow	0	2	6
Mrs. D'Arcy	0	5	0
Mrs. Rosher	1	1	0
Langholm Subscriptions, per Colonel Malcolm	6	11	6
Mrs. Edmonds	1	0	0
Miss Bullard	0	2	6
Mrs. A. W. Serutton	0	5	0
Rev. J. T. Layard	0	10	6
J. Tooth, Esq.	0	10	6
J. W. Bishop, Esq.	0	10	6
Rev. C. Higgins	0	2	6
S. Field, Esq., and Mrs.	0	10	6
Rev. R. Taylor	0	10	0
Mrs. Patteeden	0	2	6
"A Brother and Sister"	1	0	0
Rev. H. Deck	0	5	0
T. Rowley Hill, Esq., M.P.	3	0	0
Rev. R. Thursfield	1	0	0
Balance of Collection at Meeting in Worcester	0	10	1
Rev. G. H. Kirwood	1	1	0
Rev. A. G. Gristock	0	2	6
Rev. G. B. Bennett	0	2	6
Rev. H. Sykes	0	2	6
Miss Thackway	0	2	6
Miss Jones	0	2	6
Miss Thomasen	0	2	6
Miss Jane Thomasen	0	2	6
A. Green, Esq.	0	5	0
Mr. James Edge	0	2	0
Miss Davis	0	10	6
W. H. Warton, Esq.	1	1	0
Mrs. De Montmorency	0	2	6
Miss M. L. Drury	0	2	6
Sandown Collection, per Secretary	2	8	0
Ryde Collection, per Secretary	1	0	2
Newport, I. of W., Collection, per Secretary	0	5	8
COPENHAGEN CONFERENCE FUND.			
R. Johnston, Esq.	1	1	0

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.